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The Explanation of the Frontiſpiece.

READER thou in this *Frontiſpiece* may'ſt ſee
How *mortal Man* ſeeks *Immortalitie*;
His beauteous *Frame* he ſees with ſpeed decline,
And ſoon diſſolv'd by *Death*, tho' form'd by *Hands Divine*.
Sadneſs in Widows Robes deplores his *State*,
While the *Young Brood* inſpect the *Book of Fate*;
Penſive they view the *Riſe* and *Fall* of *Man*,
With Tears ſurvey his Tranſitory *Span*.
But his great *Soul*, full of Cœleſtial *Flame*,
Diſdaining *Death*, ſtrives to extend his *Name*;
And conſcious of our too too fickle *State*,
Would fain elude the Force of *Time* and *Fate*:
The narrow Boundaries of *Life* would paſs,
By *Statues*, *Pillars*, Monumental *Braſs*,
Aſpiring *Pyramids*, that lift on high
Their ſpiral Heads to reach his kindred Skie,
Which in their dark *Repoſitories* keep
The *Bodies* ſafe in their *Immortal Sleep*;
While healing *Balm* and *Aromatic Spice*,
Death's odious *Diſſipation* to their *Form* denies.
Death baffl'd thus by wiſe *Chyrurgic Art*,
Wounds *Mortals* there but with a blunted Dart;
And half the Terror of the *Grieſly Fiend*
Is loſt, when *Mortal Bodies* know no end.
The *Bodies* thus *Preſerv'd*, the thinking Part
Men ſtrive to keep alive by various *Art*,
And fine wrought *Medals* and *Inſcriptions* uſe,
But above all the *bright recording Muſe*;
Thro' *Time*'s revolving Tide the faithful *Page*
Conveys their earlieſt *Riſe* to the remoteſt *Age*,
While *Death* and *Time* oppoſe their *Force* in vain,
Superior *Men* above their *Force* remain;
Temples and *Fanes* they to the *Godhead* raiſe,
To bribe the only *Power*, that *can* deſtroy, with Praiſe.
Jove pleas'd, in Pity of the pious *Race*,
Two *Meſſengers* ſends down the Airy ſpace,
To raiſe *Man*'s *Aſhes* from the ſilent Urn,
Which touch'd by *Hermes* wand reſume their priſtine Form.
Jove's *Royal Bird* attends to bear on high
Th'*Immortal Soul* up to its Native *Skie*,
While *Fame* aloud her Silver Trumpet ſounds,
And with the *Lawrel Wreath* the *Victor* Crowns.
And thus *Eternal* lives the *deathleſs Mind*,
Which, here on *Earth*, no ſetled *State* could find.

F. Berchet delin.t

Nutting Sculpsit. 1705.

NEKPOKHΔEIA:

OR, THE

Art of Embalming;

Wherein is shewn

The Right of Burial,

THE

FUNERAL CEREMONIES,

And the several Ways of

Preserving Dead Bodies

IN

Most Nations of the WORLD.

With an Account of

The particular Opinions, Experiments and Inventions of modern Physicians, Surgeons, Chymists and Anatomists.

ALSO

Some new Matter propos'd concerning a better Method of *Embalming* than hath hitherto been discover'd.

AND

A *Pharmacopœia Galeno-Chymica, Anatomia sicca sive incruenta*, &c.

In Three PARTS.

The whole Work adorn'd with variety of Sculptures.

By THOMAS GREENHILL, *Surgeon.*

LONDON: Printed for the Author.

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After the *EGYPTIAN* Method.

TOGETHER WITH

An Account of the *Egyptian* Mummies, Pyramids, Subterranean Vaults and Lamps, and their Opinion of the *Metempſychoſis*, the Cauſe of their *Embalming*.

AS ALSO

A Geographical Deſcription of *Egypt*, the Riſe and Courſe of the *Nile*, the Temper, Conſtitution and Phyſic of the Inhabitants, their Inventions, Arts, Sciences, Stupendous Works and Sepulchres, and other curious Obſervations any ways relating to the Phyſiology and Knowledge of this *Art*.

PART I.

Illuſtrated with a Map and Fourteen Sculptures.

By THOMAS GREENHILL, *Surgeon.*

LONDON: Printed for the Author, MDCCV.

To the Right Honourable

THOMAS

Earl of *Pembroke* and *Montgomery*; Baron *Herbert* of *Caerdiff*; Lord *Roſſe*, *Par*, *Marmion*, St. *Quintin* and *Shurland*; Lord Lieutenant of the County of *Wilts* and *South-Wales*; Knight of the moſt Noble Order of the Garter, and Preſident of Her Majeſties moſt Honourable Privy Council.

My Lord,

I Count it no ſmall Happineſs, in an Age ſo Cenſorious as this, to have found a Patron ſo univerſally admir'd, that I am under no apprehenſion of being thought a Flatterer, ſhould I make uſe of and indulge all the Liberty of a profeſt Panegyriſt; but that is what a ſenſe of my own Inability

and

and Your Lordſhip's Modeſty forbids: It is ſufficient for me, that, under Your Lordſhip's known Learning in Antiquity and Hiſtory, both Antient and Modern, my weak Endeavours at reſtoring a *loſt Science* may be ſecure from the Aſſaults of the *Envious* or the *Ignorant*.

I have nothing to fear from the Animoſities of Parties, ſince how inveterate ſoever they may be againſt each other, yet they all agree in this one Point, to Eſteem and Honour Your Lordſhip, who are the *Atticus* of the Times, by Your Virtues endear'd to all ſides, and each believing that not to Value Your Lordſhip, would be to diſcover ſuch an averſion to Honour and Virtue as the worſt of Men would abhor.

Your Virtues, my Lord, are ſo conſpicuous, that they give you that Natural and Rational Right to true Nobility, which the *Roman* Satyriſt ſo juſtly expreſt:

——*Nobilitas ſola eſt atq; unica Virtus.*

I will not diſpute whether or no there be any Intrinſic Value in a long Deſcent, or whether that be deriv'd from the neceſſity

ceſſity of a Subordination eſſential to Government, or elſe from the juſt Reward of Virtue, which ennobles all the Poſterity of the Poſſeſſors of it, it being here a very uſeleſs Diſquiſition ſince Your Lordſhip's Family is of ſo very high an Original that none can boaſt a greater Antiquity, and that Your Lordſhip is poſſeſt of all that Merit which firſt diſtinguiſh'd Man from Man, and gave a Pre-eminence to the Deſerving. Among all the Excellencies which thus dignifie Your Lordſhip's Character, perhaps there is none more eminent than Your Protection and Encouragement of Arts and Sciences, to which the *Engliſh* World owe the incomparable Mr. *Lock*'s *Eſſays on Human Underſtanding*, and other Works extreamly beneficial to the Public. Neither do I in the leaſt queſtion but Your Lordſhip's Protection of ſo excellent and uſeful an *Art* as *Surgery*, will render it as flouriſhing here in *England* as it is in any other part of the World. 'Tis true we are not wanting of ſome extraordinary Profeſſors of that *Art*, but I could alſo heartily wiſh we had not a greater number of Bad, and yet perhaps the chief

occaſion of this may be the want of a due Method of Encouragement, by which the modeſt Endeavours of young Proficients are eclips'd, and which (to make a Compariſon) like tender Plants, are nipp'd in the Bud and periſh for want of Watering.

Now as the want of Opportunity has been in ſome reſpect a prejudice to my Buſineſs, ſo alſo the want of Encouragement has in a great meaſure been a hindrance to this Work: For what regret of Mind muſt it needs occaſion, to find none eſteem'd but ſuch as ſpeak Experience in their Looks, and that Youth ſhould be deſpis'd tho' never ſo hopeful and induſtrious, meerly becauſe of a particular number of Years, and what an interruption muſt it be to our painful Studies, to think that even the beſt Performances of this kind are contemn'd becauſe they are chiefly a Collection, when on the contrary it is receiv'd as an eſtabliſh'd Maxim, that ſuch as Travel into Foreign Countries, are not only the moſt capable to deſcribe them, but alſo whatſoever they relate is look'd upon as the ſole matter of Fact and Truth, when many

many times Buſineſs is better tranſacted by Correſpondence, and thoſe that have been at the trouble, expence and danger of Travelling have come home no more improv'd than they went out, except in the Faſhions and Levities of the Age, yet are we commonly ſo imprudent as to value Things meerly for their coming from a far and at a great deal of Expence; but whilſt we admire thoſe Novelties, we are often miſled and deceiv'd by meer Fables and imaginary Stories of ſuch Things as neither are, nor ever have been.

This I ſpeak not in prejudice to Travelling it ſelf, which, if rightly underſtood, is certainly the greateſt Improvement in the World, and I could heartily wiſh I had had the opportunity of its Advantage, but on the contrary I do it chiefly to ſhow that it is not impoſſible to give a tolerable, if not the beſt Account of the Ancients without it; for what can any one, who now travels into *Egypt*, learn or ſee but ſuch a ruin'd Country, that the very Place is hardly known where thoſe wonderful Cities *Thebes* and *Memphis* ſtood, except what is Traditional or extracted from the Writings of the Ancients. 'Tis true, the learn'd

and accurate Mr. *Greaves* has given us the beſt Deſcription of the *Pyramids*, but then this was both becauſe they are at this Day in being, and to be view'd by Travellers, as alſo that he carry'd along with him the beſt contriv'd Inſtruments for taking their exact Altitudes and Dimenſions, which few beſides that ſee them trouble themſelves with, but are content to ſay, they have ſeen them; nevertheleſs *Greaves* can neither give us the Names of the right Founders of them, nor any certainty whether there were perpetual *burning Lamps* in them, or a *Coloſſus* or *Statue* on the top of the bigger *Pyramid*, or, in a word, by whom and to what end the monſtrous Figure of the *Sphinx* was built.

But however the aforeſaid Reflections are not the only Diſcouragements to Induſtry and Study; to ſee our Profeſſion over-run by *Quacks* and *Mountebanks*, and that *Valet de Chambres* are ſuffer'd to Bleed, dreſs Wounds, cut Fontanells, and perform the like Operations, is what has reduc'd *Surgery* to ſo low an ebb. In like manner the noble *Art of Embalming* has been intirely ruin'd by the *Undertakers*, as alſo the *Court of Honour* much prejudic'd,

of

of which Your Lordſhip has been twice Supreme Judge; from whence it is the *Balſamic Art* is now-a-days look'd upon as a very inſignificant Thing, and not a little deſpis'd, whereas the Knowledge and Practiſe of that *Art* is both uſeful in Natural *Phyloſophy*, *Phyſiology*, *Phyſic*, *Surgery* and *Anatomy*, as I hope I have fully prov'd in the body of my Book, over and above that the Hiſtory thereof leads us into the firſt and beſt Antiquities of the World. Your Lordſhip therefore being both a great Admirer and Encourager of Things of this nature, I hope, thro' Your generous Protection, not only to ſecure my ſelf againſt the contempt of all Critics, but alſo to be enabl'd to continue and complete my intended Work, and this has alſo been one Reaſon why I have thus vindicated *Surgery*, the *Art of Embalming* and my own *Collection*; in which, altho' I am not thoroughly ſatisfy'd that there is any thing worthy Your Lordſhip's peruſal, yet this I am ſure of, that Your Candour will appear the greater, by condeſcending to accept my mean Performance.

And here, my Lord, I have the temptation to looſe my ſelf in the Field of Your Praiſes,

Praiſes, but that I know both my Patron and my ſelf too well to indulge the agreeable Contemplation. Were Your Lordſhip like common Patrons, I ſhould do like common Dedicators, ſpeak of the admirable Temperance of Your Life, Your Moderation, the Wonders of Your Conduct when You were *Lord High Admiral*, which Office was Adminiſter'd by Your Lordſhip to the Univerſal Content and Satisfaction, both of the Merchant, the Officers and Sailers; Your Lordſhip's Prudence, Judgment and Sincerity in Your high Poſt of *Preſident* of Her Majeſties moſt Honourable Privy Council: And I might extend my Conſiderations even to the great Happineſs ſuch a Perſon muſt poſſeſs, who is ſo generally valu'd and eſteem'd both by his Queen and Country; but what is ſo well known I ſhall leave as wanting not the help of any Panegyric to make it more evident, and content my ſelf with the Honour and Satisfaction of being permitted to Subſcribe my ſelf, *My Lord,*

Your Lordſhip's moſt Humble

And moſt Obedient Servant,

Thomas Greenhill.

THE PREFACE.

IT *is not only the Authority of* King Solomon, *the greateſt, richeſt and wiſeſt of Men, that convinces us* There is nothing new under the Sun, *but alſo common Obſervation daily ſhews us the Truth hereof; for whether we reſpect Kingdoms and Monarchies, Cities or Villages, with their Civil, Military and Rural Tranſactions; whether we conſider the Ambition of Kings and Princes, or the Captivity and Subjection of the Common People; or if we look into the various Sects, Religions, Habits, Cuſtoms, Manners, Arts and Sciences that are in the World, we ſhall in all things find we are but Imitators of our Fore-Fathers, and tread only in their Footſteps.*

The

The same Thing is acted to Day which was done a Thousand Years ago, and this, after a Vicissitude of fantastic Alterations, will in another Century come into Fashion again; so that we move like the Cœlestial Orbs, in the same Circumvolutions, and our whole Life is but

Actum agere, & *Penelopes* telam retexere.

It is the same with Books and Writings; for tho' public Advertisements do daily inform us, that some Work or other is continually on the Stocks, yet is it but the same Story inculcated over again, in another Language, different Volume, larger Print, additional Sculptures, and some new Alterations; or else it is but a Translation, with Annotations, Comments, and a Table annex'd, which serve for new Amusements and the Maintenance of the Booksellers. Others which bear a greater Repute in the World, as being penn'd by the more Learned and Ingenious Persons, in a very Concise and Elegant Stile, are generally nothing but some new fine-spun Virtuosi *Suggestions, extracted from an almost forgotten and out-of-fashion* Hypothesis, *and each Improvement in Modern Arts, has undoubtedly ow'd its Original to somewhat hinted to us by the Ancients.* *All*

All this I freely acknowledge to be my own Case, with this difference only, that I know my self deficient in that solid Learning *and admirable Stile they were wont to use; yet for your encouragement to peruse this Treatise, I can assure you, you shall hardly find any other Book which so generally, particularly and completely handles this Subject: Besides, I can justly aver that I devis'd and compil'd the greatest part thereof before I met with any Author that gave me so much Satisfaction as I have since had; and notwithstanding my* Notions *were in a great measure agreeable to theirs, tho' unknown to me, yet will I modestly submit and attribute the Invention thereof to them,* First, *As being my Seniors, and who Wrote before me, and,* Secondly, *as infinitely the more Learn'd and better Qualify'd Writers. Nor does this Submission detract the least from my* Labour, *it having been to me the same thing as a* lost Art: *And I would gladly be inform'd, by any one at this* Day, *of the true Method of the antient* Egyptian Embalming; *nay, would be content only to know the more Modern, tho' more excellent Way, that of* Bilsius.

We must therefore grant that the Ancients knew many Things, which in process of Time,

either thro' Fire, Inundations, hoſtile Invaſions, or other Accidents and Devaſtations, have intirely periſh'd, and ſtill remain ſo, as Pancirollus *fully ſhews; or if we have any ſuperficial Knowledge of them, as is ſomewhat apparent from our Modern Architecture, Sculpture, Painting,* &c. *yet are we even at this preſent ſo vaſtly deficient in the very beſt of our Imitations, that none have ever hitherto arriv'd to any tolerable Perfection; nevertheleſs ſhould any one ſo perfectly apply himſelf to the Study of one of thoſe* loſt Arts, *as to make a new Diſcovery therein, I hope you would allow him the ſame Praiſe as if he had been the firſt Inventor; and, for my part, however I ſhould fail in anſwering your Expectation, of what is ſeemingly promis'd in the* Title-Page; *yet, thus far I am pretty ſure, that I have given more light into the Matter, than has been done by any of thoſe imperfect Accounts of* Herodotus, Diodorus Siculus, *&c. And tho' ſome Things that I ſay may ſeem to want Authority, yet for the moſt part, ſhould I have made all the Quotations I could have brought to prove my Aſſertions, it would have extended this Volume to a much larger ſize than I intended; wherefore I have in a great meaſure deſignedly omitted them, to the end I might*

might avoid Prolixity as much as possible, and in other places I have us'd their Words expresly as my own, not to detract from them, but to be more concise, and have in several places not mention'd their Names, for the aforesaid Reasons: So I do here, once for all, with submission, Apologize for my self, that the censorious World may not repute me an ungrateful Plagiary.

I acknowledge therefore this my Labour, in one respect to be a Collection, in all to be still deficient of that Perfection which so noble an Art *deserves; yet in some Things I have improv'd it, and in others apply'd it to those Uses which have scarce before been thought of. But all the Satisfaction I have herein, is to think that I have perform'd my Duty, in exerting my small Talent, with the utmost Care and Diligence, for the Benefit of our* Company; *and if my Work does not perform what is intended and desir'd, it will nevertheless be Useful, Pleasant, and serve to Divert you, which* Horace *says is the Perfection and Chief end of all Writing:*

Omne tulit punctum qui miscuit
Utile Dulci.

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John Thorpe, M A.
Edward Tidcomb, Esq;
Mr. *Thomas Tucker*, Surgeon
Mr. *James Tully*

W.

Mr. *Charles Wadcock*, Surgeon
Mr. *Lyonel Wafer*, Surgeon
Mr *Henry Walker*, Surgeon
Robert Walpool, Esq; Councellor of the Admiralty
Mr. *Samuel Walton*, Chymist
The Reverend *Richard Ward*, M.A.
Capt. —— *Watkins*
Abraham Weeks, M. A. of *Maudlin College* in *Oxford*
Thomas West, M. D.
Mr *John West*
Mr. *Joseph Whiston*, for 6.
Mr. *Ayliff White*
Mr. *George Wilson*, Chymist
Mr. *John Wilson*, Surgeon
Mr. *James Wiltshire*
Henry Worsley, Esq;
Mr. *John Wyat*, for 6.

Y.

Mr. *John Yates*, Surgeon

Ami-

Amico admodum colendo D. *THOMÆ GREENHILL* eximiam ſuam ΝΕΚΡΟΚΗΔΕΙΑΝ edenti χαίρειν ἢ ἐυπεραγεῖν.

Quodcunq; ex Terris volitat medicamen Eois,
Et quas commiſtas India *præbet Opes;*
Quotquot Perſiacis *glomerantur Aromata in Arvis,*
Atq; Sabæorum *Balſama prompta Solo;*
Quaſcunq; auratas Arabum *Campeſtria Merces,*
Pharmaca vel quotquot Turcica Mecca, *locant;*
Fervidus exuſtas peragrans Mercator Arenas,
Quæcunq; aſportat Magmata odorifera;
Quæq; Palæſtinis *ſtillant Opobalſama Plantis,*
Et quæ Nilois *conſita ſparſa Jugis;*
Thaumata Memphiticis *quæcunq; videntur in Antris,*
Et quæ Pyramidum clauſtra ſtupenda tenent;
Tradidit arcano quodcunq; Volumine Myſtes
Ter Magnus, *vel quæ dogmata* Ariſtoteles;
Cuncta hæc dignatur nobis Greenhillius *ardens*
Ecce ſalutifera ſuppeditare Manu.
Eſſe quid hoc dicam, novus hic divinus Apollo
Quod ſubito Arctois Alpibus exoritur!
Cedite, Romani *Medicaſtri, cedite* Graii,
Abdicet atq; Artes * Anglica Turba *novas.*
Nullus adeſt Squalor, Fœtorve, aut dira Mephitis,
Sed redolent ſuccis Atria thuriferis;
Mirifico inciſæ ſtipantur Pulvere Venæ,
Atq; Artus laxos Unguina miſta fovent.
Volvas, Myſta ſagax, Vita Ceromate functa
Corpora, & intingas Bammate *perpetuo:*
Præclara ſocios pergas ſanare Medela,
Atq; Orci rabidis Faucibus eripere;
Donec ſuccinea ſero ſis clauſus in Arca,
Dumq; Animus propere tendat ad Aſtra Viam.

* Undertakers

Joan. Kerſey, *Sen.*

Viro Admodùm Erudito *Thomæ Greenhill*, Chirurgo in NEKPOKHΔEIAN, ſive Artem *Pollincturæ*, ab illo editam.

MIramur Phariis *nutantia Pondera Saxis,*
Et minùs Hoſpitibus firma Sepulchra ſuis.
Quod dare debuerant, Ævo Monumenta carerent,
Sæcula ni functis ſumeret ipſe Lapis.
Arguit elapſam, quâ Mumia *duruit, Artem,*
Orbatumq; dolet Matre ſuperſtes Opus.
At tua Niliaci referent Arcana Laboris
Scripta, nec ignotis jam fluet Amnis Aquis.
Arabiæ Fœlicis *Opes, Miracula* Memphis,
Iſiacos *Mores, Juſta, Sepulchra, Faces,*
Quicquid Arabs *novit,* Pharii *docuere Sophiſtæ*
Indicibus Chartis pandet amica Manus.
Pollinctura *tibi reduces debebit Honores,*
Arteq; Apollineâ *Structa perennis erit.*
Corpora quâ nobis ſervas, tibi nomen in Ævum
Servabis; quâ nos Fama manebit, ope.
Quid diſſolvendum reſtat, Mors irrita? Servat
Corpora Greenhillus *ſalva, Animaſq; DEUS.*

G. R.

TO HIS

Ingenious Friend Mr. Thomas Greenhill.

'TIS great and worthy of our *Praiſe* to lead
The *Living* thro' the *Dwellings* of the *Dead*;
Death's griſly *Terrours* by your *Skill* to Charm,
And his fell *Furies* of their *Stings* diſarm:
The *Mighty Maker* has on you beſtow'd
The wond'rous *Science* for a general *Good.*
The *Labours* of your *Studies* he has crown'd
With *Art*, alike Important and Profound;
With *Death* and *Time* he's taught you to engage,
And ſave his beſt *Creation* from their *Rage.*
MAN, the true *Image* of his heav'nly *Form*,
Was a rich *Prey* to the devouring *Worm*;
Scarce had his *Breath* it's Vital Seat forſook
But frozen were his *Limbs*, and frightful was his *Look*
Livid his *Lips*, his whole *Complexion* wan,
And *Nature* loath'd to view the lifeleſs *Man*;
A poor Precarious *Being* he enjoy'd,
And ſoon the *Grave* his beauteous *Frame* deſtroy'd,
Till you had learn'd by equal *Thought* and *Care*
To keep him, as he was created, *Fair*;
To heal the ghaſtly *Wounds* that *Death* had made,
And give new *Beauties* which ſhall never fade:
Heav'n has to you the Sacred *Art* reveal'd,
Which had for twice ten *Ages* been conceal'd;
From common Ruine you the *Body* keep,
And turn the filthineſs of *Death* to *Sleep*;
Fair as the *Slumbers* of a *Virgin* ſeem,
Who dreams of *Joy*, and bluſhes at her *Dream*,
Youth you preſerve, and by your *Science* ſave
The living *Graces* in the rotting *Grave.*
Sooner the *Egyptian* King's aſpiring *Tomb*
May fall, the *Marble* waſte, the *Braſs* conſume,
Old *Time* may ſooner run his deſtin'd Race,
Than the new *Wonders* of your *Art* deface:

The

The *Balm* and *Eaſtern Odours* you employ,
The Noxious *Vapours* of the *Vault* deſtroy;
You reconcile us to the Things we loath,
We feel the *Fleſh* is firm, the *Features* ſmooth;
We ſee, we ſmell, by e'ry *Senſe* we try
Your *Skill*, and are no more afraid to *Die*.
Go on—— And may you equal *Favour* find,
With the vaſt *Service* you have done *Mankind*:
May the vile *Quacks*, who *Heav'ns* high *Form* prophane,
With *Practices* as infamous as vain.
The baſe *Impoſtors* of the *Funeral Trade*,
Who cheat at once the *Living* and the *Dead*,
Be *puniſh'd* and *expos'd*, and *Art* reſtor'd
To her old *Honours*, and her due *Reward*:
So late *Poſterity* ſhall ſing your *Praiſe*,
And *Fame* bright *Statues* to your *Glory* raiſe.

J. Oldmixon.

To his Friend the Author.

FRagrant *Arabian Gums*, employ'd with *Art*,
From *Worms* and *Duſt* preſerve our meaner *Part*;
But *Labours*, ſuch as yours, enliven *Fame*,
And with due *Elogies* preſerve a *Name*;
They'll make the *Worthies* of the *Age* to come
Juſt *Homage* pay, and venerate your *Tomb*.
Greenhill, proceed in *Learning's Paths* to tread,
And make your ſelf *Immortal* by the *Dead*;
Be this your *Praiſe*, with equal *Skill* you ſtrive
To *Embalm* the *Dead*, and keep your *Friends* alive.

B. B.

ERRATA.

PAge 24. Line 24. for *Jujiæ* read *Injice*, p. 31 l 9. for *Nolanus* r. *Santorellus*, p. 111. l. 31 for on *r.* in, p. 127. l. 29. for *Marenuna* r. *Maremnia*, p. 230. l. 12. for *Romans* r. *Grecians*, p. 330. l. 26. for *Scardonius* r. *Scardeonius*.

THE

THE
Art of Embalming.

LETTER I.

To Charles Bernard, *Esq; Sergeant-Surgeon to Her MAJESTY, Present Master of the Surgeons Company, and one of the Surgeons of St.* Bartholomew's *Hospital.*

SIR,

IF the Excellency of any *Art* consist only in its Usefulness, or if it derive its Preeminence from the Object, with which it converses, it necessarily must follow, That the Profession of *Surgery* is the Chief of *Arts*, since it is employ'd about so noble a Subject as *Man*; and therefore the *Greeks* have thought fit to call such manual Operations *The Art of Surgery*, which otherwise might as well have been apply'd to any Mechanick Trade. *Surgery* the Chief of *Art*

Has two useful Branches;

Thence it is *Anatomy* and *Embalming* are alſo equally to be eſteem'd, ſince they are not only Branches of this *Art*, but likewiſe abſolutely neceſſary to be known by its Profeſſors; the one informing us of the conſtituent Parts of the Body, and the other preſerving it for ever in our Memories.

One Taught in our *Theatre*, and the other to be wiſh'd there, yet *Embalming* practis'd only by *Undertakers*.

The firſt has been Learnedly Treated of by our own Countrymen, as well as Foreigners, and is admirably perform'd even at this Day in our *Anatomical Theatre*; whereas the laſt, I know not by what Fate, is ſurreptitiouſly cut off from *Surgery*, and chiefly practis'd by ignorant *Undertakers*.

The Author vindicates the Right of it.

For the Honour therefore of our Profeſſion, I have undertaken to vindicate *The Art of Embalming*, and will prove it to be no leſs antient and noble than *Surgery* it ſelf. In order to this, I will firſt ſhew both the antient and modern Methods of *Embalming*, as practis'd by the moſt learned and expert *Phyſicians*, *Surgeons* and *Anatomiſts*, and then proceed to detect the Frauds and Subtilties of the *Undertakers* or *Burial-Men*, to the end the World being made ſenſible of their Abuſes, may the eaſier be reconcil'd to a right Opinion of the legal and skilful Artiſt; but before I proceed to acquaint you with any farther particulars, I ſhall content my ſelf to ſhew you the Authority and Reaſonableneſs of the Uſe of *Embalming*, together with the many Advantages that accrue thereby. Firſt, I preſume, it may not be a little Entertaining, ſhould I relate how far the Knowledge of this *Art* may be neceſſary in our very Domeſtic and Culinary Affairs, ſuch as, Tanning, Painting, Dying, Brewing, Baking, *&c.* as alſo in Confectionery, by Conſerving all ſorts of Roots, Herbs and Fruits, and Preſerving Wines

Uſeful in *Natural Philoſophy* and *Phyſiology*.

and

and Juices; for this *Art* being grounded as well on *Natural Philoſophy* as *Phyſiology*, it not only teaches us how to Improve our Drinks, but our Aliments likewiſe, and not only to give a grateful Taſte in Cookery, and thereby to whet the Appetite, but alſo to Preſerve freſh Meats, Fiſh, Fruits, *&c.* beyond their wonted duration.

Theſe Things however I will paſs by for the preſent, that I may come more immediately to my principal *Intent*, which is to ſhew how a Body may be ſo Preſerv'd, that by the help of *Anatomy* we may trace its minute *Meanders*, and inveſtigate the ſecret Paſſages thereof, without being hindred by any offenſive *Odour* or contaminating *Cruor*. Particularly in *Anatomy*, *Surgery*, &c.

By this *Art* the *Naturaliſt* may be enabled to Collect and Preſerve a numberleſs variety of Birds, Beaſts, Fiſhes, Reptiles, Herbs, Shrubs, Trees, with Things monſtrous and preternatural; as likewiſe thoſe which are more rare and not appropriate to his own Climate, and this for compleating his *Muſæum* or Repoſitory with all the Curioſities and Rarities in the Animal and Vegetable World. How Uſeful to the *Naturaliſt*,

By this *Art* the *Phyſician* learns the ſituation and uſe of the Parts of Man's Body, with the ſeveral alterations and changes in the Juices, as well in their healthful as morbid State; and conſequently knows how to preſerve and confirm them free from all Diſeaſes, as likewiſe to correct and put a ſtop to malignant and putrid Fevers, which otherwiſe muſt inevitably deſtroy the ſick and weak Patient. To the *Phyſician*,

By this *Art* the *Surgeon*, in a rightly prepar'd Skeleton, ſees the natural Poſition of the Bones, and proper Motions of each Part, with the true and natural To the *Surgeon*.

Schemes of the Veins, Arteries, Nerves and other curious Preparations; which not only teach him the difference between the Muſcles, the *ſimilar*, *diſſimilar*, and *containing* as well as *contained* Parts of the Body; but likewiſe how, in performing each Operation, he ſhould skilfully avoid Cutting what he ſhould not, and deſtroying the Function of that he is to relieve. He is alſo hereby inſtructed what Remedies may be found out againſt *Gangrenes*, *Sphacelus* and other Diſtempers that are judg'd Incurable without being extirpated by Knife or Fire: Who then can ſufficiently admire and value this Noble *Art of Embalming* ſince it tends to the Conſervation both of Life and Limb?

Anatomy deficient without it.

For tho' *Anatomy* gives us an Inſight into theſe Things in general, yet is it deficient without the *Balſamic Art*, in as much as it can neither ſo particularly nor frequently ſhew us, what in conjunction with it, may without any offence be Contemplated at any Time, and as often as we pleaſe.

How Uſeful in *Divinity*.

Thus may we entirely conquer and accompliſh that *Delphian* Oracle, Γνῶθι σεαυτὸν, by making moſt of our Diſquiſitions into Human Nature by *Diſſections*: And tho' Brutes may ſometimes be uſeful in *Comparative Anatomy*, yet Man being the *Epitome* and Perfection of the *Macrocoſm*, his Body ſhews a more wonderful Mechaniſm than all other Creatures can do, as one thus very elegantly expreſſes in Latin: *Hominem* (ſays he) *a DEO poſt reliqua factum fuiſſe; ut DEUS in ipſo exprimeret, ſub brevi quodam Compendio, quicquid diffuſe ante fecerat.*

What accounted by this Age and what by the *Antients*.

The preſent Age therefore accounts the chief Uſe of this *Art* to be in *Anatomical* Preparations; but I ſhall ſhew another more antient and more general, which

which is the Preſerving a Human Dead Body entire, and which is properly term'd *Embalming:* More antient, I ſay, as having been firſt devis'd and practis'd by the Wiſe and Learned *Egyptians*, and more general in that it relates to every particular Perſon, yet is it by moſt deſpis'd and look'd on meerly as an unneceſſary expenſive Trouble; ſo that unleſs I can convince theſe People to the contrary, I muſt not expect to find my enſuing Labours meet with any Favour. But before I affirm *The Art of Embalming* to be a particular part of that Duty, which obliges all Mankind to take care of their Dead, I ſhall give ſome cogent Reaſons to prove the Right of Burial, what Things are neceſſary thereto, whether Ceremonies are needleſs and ſuperſtitious, or Monuments vain-glorious, *&c.* and this ſhall be as Nature dictates, the Law of GOD appoints, and the Law of Nations directs and obliges.

The Right of Burial and Funeral Ceremonies.

Firſt, *Sepulture* is truly and rightly accounted to be *Jus Naturæ*, by reaſon the very condition of Human Nature admoniſhes us, that the ſpiritleſs Body ſhould be reſtor'd to the Earth, from whence it was deriv'd; ſo that it only pays that Debt of its own accord, which otherwiſe Nature would require againſt its Will. Thus, in the beginning of the World, ſo ſoon as *Adam* had tranſgreſſed, GOD ſaid to him, *Gen.* 3. 19. *Thou ſhalt return to the Ground, from whence thou wert taken; for Duſt thou art, and unto Duſt thou ſhalt return.* Whence *Eccleſiaſtes*, 12. 7. ſays, *The Duſt ſhall return to the Earth as it was: and the Spirit to GOD who gave it.* Likewiſe patient *Job* thus expreſſes himſelf, *Job* 1. 21. *Naked came I out of my Mothers Womb* (which *David* alſo calls the *Loweſt part of the Earth*, Pſalm 139. 15.) *and naked ſhall I return thither.* Upon which *Quenſtedt* thus.

Sepulture a Debt to Nature.

Ordain'd by GOD himſelf.

thus Comments, *p.* 10. De Sepult. vet. *He ſhall not return again into his Mothers Womb, but unto the Earth which is the Mother of all Things.* Upon which occaſion read alſo *Eccleſiaſticus*, 40. 1.

Practis'd by the *Heathens.*

Hence it is the *Heathens* have generally follow'd the ſame Cuſtom of reſtoring the Dead to their Mother Earth; ſince it is but according to the courſe of Nature, for all Things to return at laſt to their firſt Principles, and that ſo ſoon as ever a Diſunion or Diſſolution of the Parts of Man's Body ſhall be cauſed by Death. That each Thing has ever immediately requir'd what it gave, is excellently deſcrib'd by *Euripides*, in one of his *Tragedies* call'd the *Supplicants*, where he introduces *Theſeus* Talking after this manner:

Ἐ᾽ ἀσατ᾽ ἤδη γῆ καλυφθῆναι νεκρούς.
Ὅθεν δ᾽ ἕκαστον εἰς τὸ σῶμ᾽ ἀφίκετο,
Ἐνταῦθ᾽ ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα,
Τὸ σῶμα δ᾽ εἰς γῆν· ἔ τι γὰρ κεκτήμεθα
Ἢ μέτεργον αὐτὸ πλὴν ἐνοικῆσαι βίον·
Κἄπειτα τ᾽ θρέψασαν αὐτὸ δεῖ λαβεῖν.

Jam ſinite Terræ Mortuos Gremio tegi:
Res unde quæque ſumpſerat Primordium,
Eo recipitur: Spiritus Cælo redit
Corpusque Terræ: Jure nec enim mancupi:
Sed brevis ad Ævi Tempus utendum datur:
Mox Terra repetit ipſa quod nutriverat.

Suffer the Dead within the Earths cold Womb
To be Interr'd, nor envy them a Tomb;
For all Things, whence they did their Being draw,
Thither, at laſt, return by Natures Law:

The

The Soul flies back to Heav'n from whence it came,
Our mouldring Bodies Mother Earth does claim;
Lent us but for a fleeting ſpace to wear,
And then they to their firſt Abodes repair.

Hereby it plainly appears that we really poſſeſs nothing of our own, and what we ſeem to enjoy, is but only lent us for a ſeaſon, and muſt be reſtor'd again when ever we die, which is agreeable to that Expreſſion of *Job*, in the latter part of the above-mentioned Verſe and Chapter. *The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord.* Alſo Holy *David*, Pſalm 146. 4. (ſpeaking of Man's Frailty and Mortality) ſays, *His Breath goes forth, he returns to his Earth.* Here he emphatically calls it *his Earth*, both becauſe he was made of it, *Gen.* 2. 27. and muſt return to it again, *Gen.* 3. 19. and by reaſon he has a Right to a Burial-Place in it. Aſſerted in the *Scripture.*

The ſame is likewiſe Taught us by *Cicero*, where he ſays, *Reddenda Terra Terræ: That the Earth* (meaning Man's Body) *muſt be reſtor'd to its Earth*; which alſo gave occaſion to the antient Philoſophers to contemplate the Beginning and End, or the Life and Death of Man, that thereby they might be the better able to Teach us what we really are in Nature, and how little we have to Boaſt of: The very Thought of which put an old Poet into a Paſſion and Admiration, expreſſing himſelf thus in gingling *Monkiſh* Verſes: Confirm'd by the *Philoſophers* and *Poets.*

Cum Fæx, cum Limus, cum Res viliſſima ſimus,
Unde ſuperbimus, ad Terram Terra redimus.

Man who is made of *Earth*, Can he be vain?
And know he muſt return to *Earth* again?

Me-

Methinks the very Conſideration of this ſhould cauſe us to lay aſide all Pride and Vanity, and ſerve for a perpetual Memorial of Humility and Obedience to our *Creator*, who as he was pleas'd to endue us with Rational Souls, and to give us Dominion over all Things here below, yet, that we might not be thereby puffed up and tempted to forget him, he wiſely formed us of the *Duſt*, and, in his good Time, will reduce us to *Duſt* again. Thence Divine *Plato* aſſures us, that the End and Scope of his Philoſophy was only *The Conſideration of Death.*

Its Riſe and Antiquity.

In Obedience therefore to the Laws both of GOD and Nature, *Sepulture* undoubtedly was at firſt Inſtituted, and if either Antiquity or univerſal Cuſtom can prove a convincing Argument, you may account it as antient as the World it ſelf, and us'd by all Nations tho' perhaps in different manners; for you muſt allow, ſo ſoon as Death came in by Man's Tranſgreſſion, it neceſſarily follow'd that ſome care muſt have been taken to Bury his Carcaſs. The firſt Inſtance of this that we read of, in the Sacred Hiſtory of the old Teſtament, is how *Abraham*, the Father of the *Faithful*, Buried his Wife *Sarah* in the Cave of the Field *Machpelah*, which he had bought of the Sons of *Heth* for a Burying-Place for his Family, *Gen.* 23. 19, 20. There alſo St. *Jerome* aſſerts *Adam* the firſt Man was Buried; and *Nicolaus Lyranus* and *Alphonſus Toſtatus* are of Opinion the Four Patriarchs were Buried there likewiſe with their Wives, *Eve*, *Sarah*, *Rebecca* and *Lea*, all which you may find explain'd more at large in *Quenſtedt*, p. 2, 3, 4.

First Cauſe of it.

Now this ſeems to have been one of the *firſt Cauſes of Interment*, to wit, that it being the courſe of Nature,

for

for Bodies depriv'd of Spirit or Life to corrupt or ſtink; and the Medicinal Art being little known and leſs us'd in thoſe early Days (without the Knowledge of which it was impoſſible to preſerve them) there remained no other way of ſecuring the Living from the peſtiferous Exhalations of the Dead, than by burying their Carcaſſes in the Earth, and ſo removing ſuch miſerable Objects out of their ſight; which ſeems clearly intimated by the aforeſaid Example of *Abraham*, when, being in much trouble for the Loſs and Death of *Sarah* his *Delight*, he ſpake thus unto the Sons of *Heth*, Gen. 23. 4. *Give me a Poſſeſſion of a Burial-Place with you, that I may Bury my Dead out of my Sight.* (LXX. Δόϛω τὸν νεκρόν μϐ, ἀπ' ἐμοῦ) where it is to be obſerv'd, that he no longer calls her his Wife, but his Dead; as knowing that thoſe alterations, which ſhe muſt in a few Days inevitably undergo, would have deterr'd him from the very Thoughts of her, if he had not earneſtly ſought for and obtain'd a *Burying-Place*, where he might hide her out of his *Sight*.

This is to be look'd upon as the *ſecond Cauſe* or *End of Burial*, to wit, that it being not only diſagreeable to the dignity of our Nature, but alſo occaſioning great ſadneſs of Mind, for the Living to ſee what diſmal Accidents and Calamities befall the Dead, that we ſhould free our ſelves from the Apprehenſions and black *Idea's* ſuch Objects are naturally apt to inſpire, by removing them out of our Sight and Mind, by a timely Sepulture: For as *Demoſthenes* ſaid in a Funeral Oration, *Leniatur ita Luctus Eorum, qui Suis ſunt Orbati*; *By this means the Grief of thoſe, who are depriv'd of their Friends, is alleviated.* So that theſe two Reaſons ſeeming to conduce more to the Benefit of the Living than

Second Cauſe.

Thought more Beneficial to the *Living* than the *Dead*.

than the Dead, it has given occaſion to ſome to believe, that Burial was from thence invented, and of this Opinion was *Grotius*, who thus writes: *Hinc eſt, quod Officium Sepeliendi, non tam Homini, id eſt, Perſonæ, quam Humanitati, id eſt, Naturæ Humanæ, præſtari dicitur*; *For this Reaſon it is that the Office of Burial is ſaid not to be paid ſo much to the Man*, viz. *To the particular Perſon, as to Humanity it ſelf, that is, to Human Nature in general.* And St. *Auſtin*, Lib. 1. *De Civit. DEI*, cap. 12. and *Lib. De Cura pro Mortuis*, cap. 2. affirms, *Curationem Funeris, Conditionem Sepulturæ; Pompas Exequiarum, magis eſſe Vivorum Solatia, quam Mortuorum Subſidia*; that *The regulating and management of the Funeral, the manner of Burial, the Magnificence and Pomp of the Exequies, were deviſed rather as a Conſolation to the Living than any Relief to the Dead.* But *Seneca*, Lib. 1. *De Remed.* hath more plainly confirm'd both the foregoing Reaſons, ſaying, *Non Defunctorum Cauſa, ſed Vivorum inventa eſt Sepultura, ut Corpora & Viſu & Odore fœda ſubmoverentur*; *Burial was found out not ſo much for the ſake of the Dead as the Living, that by means thereof Bodies noiſom both to Sight and Smell might be remov'd:* Therefore *Andrew Rivet*, in his 19th *Exerciſe*, on the 23 Chap. of *Geneſis*, commends *Sepulture* as a laudable Cuſtom, pertaining to common Policy and Honeſty. Human Nature would be aſham'd to ſee Man, the Maſter-Piece of the Creation, left unregarded or lye unburied and naked, expos'd to the Inſults of all Creatures, and become a Herritage to the moſt vile Worms and Serpents, or lye Rotting like Dung upon the face of the Earth; ſo that if Pity and Compaſſion will not move our obdurate Hearts to Bury him, the very Stench and Corruption.

ruption of the Dead will compel us to it. Hence *Chytræus:*

Corpus inane Animæ, tandem Fætore maligno,
A se abigit Cunctos——

A breathleſs Body, tho' our Pity fails
To make us Bury it, its Stench prevails.

By theſe two fore-going Cauſes of Burial appears yet a farther Benefit to Mankind, that they may live without that continual Terror of Death, which is occaſion'd by ſeeing ſuch miſerable Emblems of Mortality. If you do but conſider, when Men at firſt liv'd diſpers'd, the very Abhorrence and Deteſtation of meeting Dead Bodies, made them to remove ſuch unpleaſant Objects out of their ſight: Afterwards, when they aſſembl'd together and built Cities to dwell in, they uſed Burial for this Reaſon ſays *Lilius Gyraldus*, Lib. *De var. Sepult. Ritu.* pag. 4. *That the Living might not be infected by the moſt noiſom ſtench of the Dead.* The before-going Arguments for Interment have been deduc'd from Natural and Political Reaſons, but the latter likewiſe relating to Phyſic, and particularly conducing to the Health and long Life of Man (ſince *The Art of Embalming* was not known in thoſe Days) we will a little more accurately enquire into the pernicious Effects of *Putrefaction*, and the fatal Conſequences that from thence enſue; for this being the moſt potent Enemy to Life, Nature is very careful to expel it ſo ſoon as ever ſhe perceives, by its odious Scents, its inviſible Approaches: Nor can ſhe endure the leſſer ill Scents of Sweat or Urine, or thoſe Excrements of

Frees from the *Terror* of *Death.*

From *Putrefaction* the *Enemy* of *Life.*

the Belly, which are neceſſarily produc'd from the Aliments of the Body, but the Body it ſelf as well as Spirits reject them; for this is to be obſerv'd, that the Excrements and Putrefactions of all Creatures ſmell worſt and are moſt offenſive to their own *Species*, which we may ſee by Cats, which voiding a more than ordinary fetid Dung, always take care to bury it. And ſuch cleanlineſs of Living renders all Creatures the more Healthful, as we daily find by Birds, Pigeons, Horſes, Dogs, *&c.* which thrive beſt when their Houſes, Stables and Kennels are kept ſweeteſt. There is not only an unhealthy, but oftentimes a ſecret poyſoning Quality in the fetid Odours of a putrid Air, which are made ſo malignant by Bodies corrupt and expoſed therein; and thus, in ſeveral Countries, great Plagues have been occaſion'd only by the Putrefaction of prodigious ſwarms of dead Graſhoppers and Locuſts caſt up on heaps. Thus, the *Scripture* teſtifies, the Land of *Egypt* was corrupted with Lice, Flies, Frogs and Locuſts as a Puniſhment to *Pharaoh*: The Fiſh of the Rivers died, and the Waters ſtank; alſo, there was a Murrain among the Beaſts, and a Plague of Boils and Blains among the Inhabitants, *Exod.* chap. 7, 8, 9, 10.

From the *Plague.*

The infectious Atoms of a putrid Air are ſo very ſubtile and inviſible, that they meet with an eaſie reception into the Brain and Lungs, as often as we breath, and thereby immediately occaſion in the Brain either an Apoplexy or *Delirium*, a *Syncope* to the Spirits, a general Convulſion of the Nerves, or elſe more ſlowly corrupt the Blood, by mixing with it in its paſſage thro' the Lungs, where they either produce Impoſthumes, Ulcers, Conſumptions or *Hectic*-Fevers which

which prey upon the Spirits and Vitals, or bring Gangrenes to the extreameſt Parts, or the Small-Pox, Purple Fevers, and other malignant Diſtempers to the whole Body; nay, they too frequently prove the very principal Ingredient of the Plague it ſelf, that inexorable Spirit which ſo ſwiftly diſpatches many thouſands of Souls to the other World.

The *Art* of *Poiſoning* the *Air.*

Thus Poiſon'd *Air*, or *The Art of Empoiſoning by Odours*, is more dangerous than Poiſon'd Water, foraſmuch as it is impoſſible Man ſhould live without Breathing, or ſubſiſt in an infectious Air, without a proper Antidote. This *Art* has been effectually practis'd by the *Indians* in their Trafficks, and the *Turks* in their Wars, and was particularly us'd by *Emanuel Comnenus* towards the *Chriſtians*, when they paſs'd thro' his Country, in their way to the *Holy-Land*. This the Lord *Bacon* relates in the 10th Century of his *Natural Hiſtory*, p. 201. where he is of Opinion, That foul Smells, rais'd by *Art* for Poiſoning the *Air*, conſiſt chiefly of *Man's Fleſh* or *Sweat putrefied*, ſince thoſe Stinks, which the Noſtrils immediately abhor and expel, are not the moſt pernicious, but ſuch as have ſome ſimilitude with *Man's Body*, which thereby the eaſier inſinuate themſelves and betray the Spirits. Thus in *Agues*, Spirits coming from *Putrefaction* of *Humours* bred within the Body, extinguiſh and ſuffocate the *Natural Heat*, p. 74. The ſame effect is likewiſe to be obſerv'd in *Peſtilences*, in that the malignity of the infecting Vapour, daunts the *principal Spirits*, and makes them to fly and leave their *Regiment*, whereby the *Humours*, *Fleſh* and *Secundary Spirits* diſſolve and break as it were in an *Anarchy*, Exper. 333. p. 74.

Alſo

Alſo becauſe the *Canibals*, in the *Weſt-Indies*, eat *Man's Fleſh*, the ſame Author thought it not improbable, but that the *Lues Venerea* might owe its Origin to that foul and high Nouriſhment, ſince thoſe People were found full of the *Pox* at their firſt Diſcovery, and at this Day the moſt *Mortal Poiſons*, practis'd by them, have a mixture of *Man's Fleſh*, *Fat* or *Blood*. Likewiſe the Ointments that *Witches* have us'd, are reported to have been made of the *Fat* of *Children* dug out of their Graves; and diverſe *Sorcereſſes*, as well among the Heathens as Chriſtians, have fed upon *Man's Fleſh*, to help, as they thought, their wicked Imaginations with high and foul Vapours, *Exper.* 26. and 859.

Conſiſts partly of *Man's Fleſh*, &c.

The moſt pernicious Infection, next the *Plague* or *Air Poiſon'd by Art*, is the Smell of a *Goal* where Priſoners have been long, cloſe and naſtily kept, whereof, ſays the Lord *Bacon*, we have in our Time had Experience twice or thrice, when both the Judges that ſat on the Trials, and numbers of thoſe that aſſiſted, ſickn'd on the ſpot and Died, *Exper.* 914. The like would frequently befall thoſe that viſit *Hoſpitals*, and other ſuch Places, where either the *Leproſie*, *French Pox* or *Malignant Fevers* rage, were not the Attendants dayly accuſtom'd to it, or did they not uſe proper *Antidotes* to keep them from it. If therefore the morbid State of the Living only be ſo pernicious to healthful Bodies, what Deſtruction muſt that *Air* produce, which is replete with the volatile Steams and Spirits, that iſſue from a dead and putrid Carcaſs?

Air moſt *Infected* by a *putrid Carcaſs.*

——*Sicut Grex totus in Agris*
Unius Scabie cadit & Porrigine Porci,
Unaq; conſpecta Livorem ducit ab Una. ſays *Juvenal.*

From

From one infected Hog, Experience ſhows,
Thro' the whole Herd the dire Contagion goes;
Thus from one tainted Grape the Bunch corrupted grows.

For every Thing in Nature eaſieſt Corrupts that of its own kind. The Reaſon of this is becauſe it is *Homogeneal*, as is commonly ſeen in *Church-Yards*, where they bury much; for a Corps will conſume in a far ſhorter Time there, than it would have done in another place where few have been buried.

It therefore neceſſarily follows, that if the Dead were not inhum'd, whole Cities would Corrupt and be fill'd with the *Plague*; and after great Battels, if the Dead ſhould lie unbury'd, whole Countries would be deſtroy'd; all which Miſchiefs are prevented by a timely *Sepulture*: For the Earth by its weight and cloſeneſs not only ſuppreſſes and diſſipates the Vapours that ariſe from a *putrid Carcaſs*, but alſo imbibes and ſucks up the *ſtinking Gore*; and being a *Medium* between that and the *Sun*, prevents the Beams of that Planet from ſuddenly exhaling ſuch fetid Odours. Nay the Lord *Bacon* farther aſſures us, That *Burying* in the *Earth*, which is *cold* and *dry*, ſerves for *Preſervation*, *Condenſation* and *Induration* of *Bodies*, as you may find in his 4th Century of his *Natural Hiſtory*, Exper. 376, 377. But this needs no farther Confirmation, ſince Bodies are dug up in every Age perfect and uncorrupt, which perhaps had been buried above 40 or 50 Years, and ſome have been found petrified to a perfect Stone, of which we ſhall diſcourſe more hereafter, therefore will at preſent proceed to acquaint you with other *final Cauſes* or *Ends of Burial*.

Sepulture defends from the *Plague*.

Likewiſe *preſerves Bodies*.

A

Third Cauſe of *Burial.*

A *Third Cauſe of Burial* is, That *Man's Body* may not be torn to pieces and devour'd by ſavage Beaſts, and Birds of Prey, which would be a ſight wholly unbecoming the Dignity of *Human Nature*, as *Seneca* obſerves *Lib. 6.* De Beneficiis: *Inter maxima Rerum ſuarum*, ſays he, *nihil habet Natura, quo magis glorietur. Nature has nothing in the whole Creation of which ſhe may boaſt more than of Man*: So that it muſt needs be a grievous Trouble and Concern to her to ſee the *Maſter-Piece* and *Perfection* of all *Creatures* become thus a Prey to the vileſt of Animals; and that he who whilſt living had all of them under Subjection, ſo ſoon as ever his Spirit is ſeparated from his Body, they ſhould forget all Allegiance to their late Sovereign, and rebelliouſly Tear him to Pieces: Therefore we who are his Fellow-Creatures, and endu'd with Humanity, take care to bury him out of the way of ſuch Harpies; and ought to perform all his Funeral Obſequies with the ſame Reſpect we were wont to ſhow him whilſt alive. Hence *Hugo Grotius* is of Opinion, That *Burial* was invented in reſpect to the Excellency of *Man's Body.*

Taken from the Excellency of *Man's Body.*

Cum Homo cæteris Animalibus præſtet, indignum viſum, ſi ejus Corpore alia Animantia paſcerentur, quare inventam Sepulturam, ut id quantum poſſet, caveretur. Since Man excells all other Creatures, it was thought unworthy they ſhould feed upon his Body; for which reaſon Sepulture was found out, that this Miſchief might be prevented as far as poſſible. Likewiſe *Lactantius*, Lib. 6. *Inſtitut.* cap. 12. ſays, *Non patiemur Figuram & Figmentum DEI, Feris & Volucribus in Prædam jacere, ſed reddamus id Terræ, unde ortum eſt. Let us not ſuffer the Image and Workmanſhip of GOD to lie expos'd as a Prey to the Beaſts and Birds, but let us return it back to the Earth from whence it had its Origin.*

So

So that we will account the *Fourth Reaſon for Burial*, to be the *Excellency of Man's Body*, to which we ought to ſhow the greater Honour and Reſpect, in that it is the Receptacle of the *Immortal Soul.* Hence *Origen*, Lib. 8. *Contra Celſum* ſays, *Rationalem Animam honorare didicimus, & hujus Organa Sepulchro honorifice demandare. We have learn'd to Honour the Rational Soul, and reſpectfully to convey its Organs to the Grave.* And thus St. *Auſtin* very elegantly expreſſes himſelf, *Lib.* 1. De Civit. D E I, *cap.* 13. *Si Paterna Veſtis & Annulus, vel ſi quid hujusmodi, tanto carius Poſteris, quanto erga Parentes Affectus major, nullo modo ipſa ſpernenda ſunt Corpora, quæ utiq; multo familiarius, atq; conjunctius, quam quælibet Indumenta geſtamus. If we take ſo much the more care to preſerve our Fathers Apparel, Ring, and other Remainders of the like nature, as we bore an Affection to them, 'tis plain their Bodies are by no means to be neglected, which we wear cloſer and nearer to us than any Cloaths whatever.* Accounted by us the Fourth *Cauſe.*

But the *Fifth Cauſe* and *ultimate End of Burial* is in order to a future *Reſurrection*, and as B. *Gerhard* aſſerts, agreeable to that Compariſon of *Chriſt* and St. *Paul* his Apoſtle, *John* 12. 24. 1 *Corinth.* 15. 37, 38. That Bodies are piouſly to be laid up in the Earth, like to Corn ſowed, to confirm the aſſured Hope of the *Reſurrection:* And therefore the *place* of *Burial* was call'd by St. *Paul*, *Seminatio*, as others term it *Templi Hortus*, the *Churches Orchard* or *Garden.* By the *Greeks* it was call'd, Κοιμητήριον, *Dormitorium*, a *Sleeping Place.* By the *Hebrews*, בֵּית חַיִּים, *Beth-chajim*, i. e. *Domus Viventium*, the *Houſe of the Living*, in the ſame reſpect as the *Germans* call *Church-Yards*, Gottacker, i. e. *D E I Ager, aut Fundus, G O D's Field*, in which the Bodies of the Fifth *Cauſe* of *Burial.*

Pious are ſowed like to Grain or Corn, in expectation of a future Harveſt. By theſe Appellations we are admoniſh'd of the Reſurrection of the Body, and of the Immortality which is given by GOD to the Soul. *For as they that Sleep awake again, and as Chriſt who is the Head aroſe again, ſo ſhall we who are his Members ariſe.* Hence *Calvin* (Commenting on *Iſaiah* 14. 18.) ſays, *The Carcaſſes of Beaſts are thrown out, becauſe they were Born to Putrefaction; but our Bodies are interr'd in the Earth, and being there depoſited, expect the laſt Day, that they may ariſe from thence to lead a Bleſſed and Immortal Life with the Soul.* Alſo *Aurelius Prudentius*, a Chriſtian Poet, rightly aſſerts *The Hope of the Reſurrection to be the chief Cauſe why the greateſt Care is taken of Burial*, whereof he has moſt excellently deſcrib'd every particular Circumſtance in a Latin Funeral Hymn, which being Tranſlated by Sir *John Beaumont*, Baronet, into 172 Verſes, I will for brevity ſake refer you to *Weaver's Funeral Monuments*, pag. 25. where you will find them inſerted, and worth your Peruſal.

Want of *Burial* not prejudicial to the *Soul.*

Nevertheleſs, we are not to think, tho' *Burial* was ordain'd by GOD as a Work both pleaſing and acceptable to him, and conſequently approv'd and practis'd by all Men, that therefore the want of it, or any particular Ceremony thereof, can any ways be prejudicial to a Chriſtian Soul, as St. *Auſtin* and *Ludovicus Vives* his Commentator alledges, *Lib.* 1. De Civit. DEI, *cap.* 11. And that Complaint which the *Royal Prophet* makes, *Pſalm* 79. 3. *That there was none to bury the dead Bodies of GOD's Servants*, was ſpoken rather to intimate their Villany that neglected it, than any Miſery to them that underwent it. 'Tis true ſuch Actions may appear heinous and tyranous in the Eye of

of Man, but precious in the Sight of the Lord is the Death of his Saints: Neither is our *Faith* in his aſſured Promiſe ſo frail, as to think ravenous Beaſts or Birds of Prey can any ways make the Body want any part at the *Reſurrection*; but, on the contrary, we are well ſatisfied that in a Moment there ſhall be given ſuch a new Reſtitution, not only out of the Earth, but out of the moſt minute Particles of all the other Elements, wherein any Bodies can poſſibly be included, that not a Hair of our Heads ſhall be miſſing. We read how the Bodies of the *Chriſtians* (after great Battels, and the Sacking and Subverting of Towns and Cities) ſtood in want of the Rights and Ceremonies of *Burial*, which neither is to be accounted any Omiſſion in the living Chriſtians, who could not perform them, nor any Hurt to the Dead, who could not feel them. We may, moreover, find in the Hiſtory of Martyrs, and ſuch like Perſecutions, how barbarous and cruel Tyrants have raged over the Bodies of Chriſtians, who, not content with tormenting them to Death ſeveral thouſands of ways, ſtill perſever'd with inhumanity to inſult over their mangled Corps, and at length to ſhew their utmoſt Contempt, bury'd them in the Bowels of rapacious Creatures, or what other ignominious ways their wickedneſs could invent. Nevertheleſs, we have all the reaſon to believe their Souls were receiv'd into Heaven, and that their Bodies will at the laſt Day be reunited intire to them again; after which, Death will have no more Power over their Bodies than their Souls, but as St. *Paul* ſays, 1 *Cor.* 15. 44. *They will become Spiritual Bodies.* So that in this reſpect it matters not after what manner the Body be deſtroy'd, diſſolv'd Nor any kind thereof hurtful.

or bury'd, as *Tatian* in his Book *Contra Gentes* ſays, *Quamvis Caro tota Incendio abſumatur tamen Materiam evaporatam Mundus excipit, quanquam aut in Fluviis, aut in Mari contabeſcam, aut Feriis dilanior, condor tamen in Penu locupletis Domini. Altho' the Fleſh be wholly conſum'd by Fire, yet the World receives the evaporated Matter, nay, altho' I am waſh'd to nothing in Rivers or Seas, or am devour'd by wild Beaſts, yet ſhall I be repoſited in the Store-Houſe of a moſt wealthy Lord.* Likewiſe *Minutius Fælix* in *Octavio* has theſe Words: *Corpus omne ſive areſcit in Pulverem, ſive in Humorem ſolvitur, vel in Cinerem comprimitur, vel in Nidorem tenuatur, ſubducitur Bonis, ſed DEO Elementorum cuſtodio reſervatur. The Body whether it be dry'd into Powder, reſolv'd into Moiſture, reduc'd to Aſhes, or evaporated into Air, is indeed taken away from Good Men, but ſtill the cuſtody of the Elements is reſerv'd to GOD.* Some have been accounted a rigid ſort of *Stoicks*, and void of all Humanity, for this Reaſon only, becauſe they averr'd it profited nothing, whether the Body corrupted above or beneath the Earth. Thus *Lucan*, Lib. 7.

——Tabeſne Cadavera ſolvat
An Rogus haud refert: Placido Natura receptat
Cuncta Sinu, Finemq; ſui ſibi Corpora debent.
——Cælo tegitur qui non habet Urnam.

——For 'tis all one
Whether the Fire or Putrefaction
Diſſolve 'em; all to Natures Boſom go,
Since to themſelves their Ends the Bodies owe.
The Skie ſhall cover him who wants a Grave.

And

And that Favorite-Courtier *Mecænas* was wont to say:

Non Tumulum curo, ſepelit Natura Relictos.

I value not a Tomb, Nature provides that for me.

But this theſe ſpoke only in reſpect to the Soul, which could receive no Hurt nor Damage from the Bodies being caſt out unbury'd; therefore they ſeemingly ridicul'd and deſpis'd it, the better to fortifie Men againſt any fear of the want of Burial, yet they firmly believ'd that all thoſe who were depriv'd thereof, were the moſt miſerable and wretched of Creatures, and that their Souls continually wander'd, as *Virgil* elegantly expreſſes, *Æneid. 6. v.* 325. where *Æneas* asking the *Cybil* why ſuch a number of Souls ſtood crowding near the Stygian Lake, and were refus'd a Paſſage, he receiv'd this Anſwer:

Hæc Omnis, quam cernis, inops inhumataq; Turba eſt:
Portitor ille, Charon: Hi, quos vehit unda, Sepulti.
Nec Ripa datur horrendas, nec rauca Fluenta
Tranſportare prius, quam Sedibus oſſa quierunt.
Centum errant Annos volitantq; hæc Littora circum,
Tum demum admiſſi Stagna exoptata reviſunt.
Conſtitit Anchiſa Satus, & Veſtigia preſſit,
Multa putans, Sortemq; Animo miſeratus iniquam
Cernit ibi mæſtos, & Mortis Honore carentes, &c.

Some have fear'd the want of it.

Theſe Ghoſts rejected, are the unhappy Crew
Depriv'd of Sepulchers and Funeral due.
The Boat-Man, *Charon*; thoſe the buried Hoſt,
He Ferries over to the farther Coaſt.

Nor

Nor dares his Tranſport Veſſel croſs the Waves
With ſuch whoſe Bones are not compos'd in Graves.
A Hundred Years they wander on the Shore,
At length, their Pennance done, are wafted o'er.
The *Trojan* Chief his forward Pace repreſs'd,
Revolving Anxious Thoughts within his Breaſt;
He ſaw his Friends, who whelm'd beneath the Waves,
Their Funeral Honours claim'd, and ask'd their quiet Graves. *Dryden.*

Some again are induc'd perhaps to think the care of Burial needleſs, becauſe there is no Senſe in a Dead Body, as the Proverb has it, *Mortui non dolent*; and others reject it for this Reaſon, *Quia ſentienti Onus eſt Terra, nihil ſentienti, ſupervacaneum. For the Earth's a Burthen to him that is ſenſible of it, but none to him that is not.*

Others have Deſpis'd it.

Diogenes the Cynic Philoſopher, among the reſt of his Whimſies, deſpis'd Sepulture, and when he was told he muſt thereby become a Prey to the Beaſts and Birds, he gave them this jocoſe Advice, *Si id metues, ponite juxta me Bacillum, quo abigam eos. If you fear that, place my Staff by me that I may drive them away. Quid poteris nihil ſentiens? What can you do if you are ſenſible of nothing?* Reply'd his Friend. To which he anſwer'd, *Quid igitur Ferarum laniatus oberit nihil ſentienti? If I am not ſenſible, how can their Teeth affect me?* At other times he was wont to ſay on the like Occaſion, *Si Canes meum lacerabunt Cadaver, Hyrcanorum nactus fuero Sepulturam, Si Vultures, Iberiorum; quod ſi nullum Animal accederet, ipſum Tempus: Pulcherimam fore Sepulturam, Corpore pretioſiſſimis Rebus, Sole, inquam & Imbribus abſumpto. If the Dogs eat my Carcaſs,*

Carcaſs, I ſhall have the Sepulture of the Hyrcanians, *if Vultures, of the* Iberians; *but if no Animal come near me, then ſhall I be conſum'd by Time, and, What a fine ſort of Burial muſt that needs be, to have my Body reduc'd to Duſt by two of the moſt precious Things in Nature, the Sun and Showers?* Likewiſe *Demonactes* being told, if he were flung out unbury'd, as he deſir'd, the Dogs would tear him to pieces, he wittily anſwer'd, *Quid incommodi, ſi mortuus alicui ſim uſui? What hurt can it do me, if after I am Dead I do ſomebody Good?*

In what Senſe the *Philoſophers* ſlighted it.

It may farther be ask'd, Why *Plato*, *Ariſtotle*, and other Philoſophers, famous for Learning and Piety, deſpis'd the Rites and Ceremonies of Sepulture? To which I anſwer, They did not really Deſpiſe them, nor durſt they ſay they were not to be at all: They ſaid only, if by chance they were neglected, it could do no hurt. Nor laſtly did *Lucretius* contemn Sepulture, he only laughed at thoſe who procur'd it for this Reaſon, becauſe they thought there ſtill remain'd a Senſe in the Dead, as you will perceive by theſe Lines of his, *Lib.* 3.

Proin' cum videas, Hominem indignarier ipſum,
Poſt Mortem fore, ut aut putreſcat Corpore poſto;
Aut Flammis interfiat, Maliſve Ferarum, &c.

Now when you hear a Man complain and moan,
And mourn his Fate, becauſe when Life is gone
His Limbs muſt waſte, or rot i'th' Earth, or feaſt
The greedy Flames, or ſome devouring Beaſt;
All is not well; He, by ſtrong Fancy led,
Imagines Senſe remains amongſt the Dead;
Nor can I think, tho' He Himſelf denies,
And openly declares the whole Man Dies;

But

But that from ſtrong Conceits he ſtill believes,
Fond Fool, that He Himſelf, Himſelf ſurvives:
For now e'en whilſt He breaths, e'en whilſt He lives,
And thinks He muſt be Torn or Burnt, He grieves;
Thinks ſtill the Carcaſs muſt be He, and thence
His wanton Fears infer there muſt be Senſe.
And hence He grieves that He was Born to Die,
Subject to treacherous Mortality:
But never thinks, fond Fool, that when kind Death
Shall cloſe His Eyes in Night, and ſtop His Breath;
Then nothing of this thinking Thing remains
To mourn His Fate, and feel ſharp Grief and Pains.
Creech.

Hereby 'tis plain *Lucretius* only blames and chides thoſe who are of a doubtful and wavering Mind, and that openly confeſs there can be no future Senſe remaining after Death, yet privately hope within themſelves that ſome Parts will remain, and therefore mightily dread the want of Burial, nay, violently abhor being a Prey to wild Beaſts and Birds. This I take to be a natural hint of the Reſurrection of the Body and Immortality of the Soul, tho' outwardly theſe *Pagans* diſown'd both:

Eripe me his invicte Malis; aut tu mihi Terram
Fujiæ, ſic ſaltem placidis in Morte quieſcam
Sedibus,&c. as *Palinurus*'s Ghoſt ſaid to *Æneas*, Æne. 6.

From laſting Miſeries my wandring Soul relieve,
That ſhe in pleaſant Shades and perfect Reſt may live.

We cannot believe there were ever any Philoſophers

in the World, of ſuch obdurate Hearts, as ſtrictly to deny Burial, tho' out of a ſeeming Arrogance they deſpis'd it; but that they only pretended ſo leſt their Antagoniſts ſhould think the want of Burial an inflicted Puniſhment, therefore they were the eaſier mov'd, as much as in them lay, to expoſe them. Thus *Pauſanias* in *Phocic.* gives an Inſtance of ſome *French* who deny'd Burial to the ſlain in Battel, alledging it was a Ceremony nothing to be eſteem'd of; but the true Reaſon they did it was, That they might bring the greater Terror on their Enemies, and make them to have the worſe Opinion of their Cruelty. It muſt be granted, the Dead have no ſenſe of any Change or Diſſolution they undergo, and that it is a ridiculous Opinion of Tyrants, to think to puniſh the Body by mangling it, and delivering it to be torn to pieces and devour'd; neither do Bodies ſuffer any Hurt or Damage in reſpect to the Soul, after what manner ſoever they are bury'd: Yet you muſt grant theſe ſufficient Reaſons why the Dead ſhould be taken care of, and not be deſpis'd and caſt away; for as we eſteem the Body the Temple of GOD, and Receptacle of the Soul, ſo ought we honourably to Interr it with thoſe Funeral Obſequies as are becoming its Quality and Dignity.

Why the *French* deny'd it.

Now we muſt look upon Burial to be a Work enjoin'd both by the Law of Nature and Nations, and not only by the Human but by the Divine Law; for the moſt Barbarous as well as Civiliz'd People of the World have ever paid ſome Reſpect and Obſervance to their Dead, tho' perhaps after different Manners, by Burying them in the Water, Earth, Air, Fire, *&c.* The common Dictates of Nature have taught them to abhor ſuch diſmal Objects and offenſive Smells as dead

Right of *Burial* grounded on the Law of GOD and Nature.

Bodies muſt neceſſarily preſent, and their Religion has ſhown them the Inhumanity and Cruelty of neglecting their Duty to them: Nay, if we look into the Natural Hiſtory of Animals, we ſhall find ſome of them excelling Man in this particular, by taking a more than ordinary Care of their Dead, as is to be ſeen not only in Cranes, Elephants and Dolphins, *&c.* As *Ælian de Animalibus*, Lib. 2. cap. 1. and *Lib.* 12. *cap.* 6. and *Franzius* in his Hiſtory of Animals, *cap.* 4. *Peter Faber* in his *Semeſtrium*, *Pliny* and others obſerve, but likewiſe in Ants, Bees and other Inſects; for as *Grotius* in his Treatiſe, *De Jure Belli & Pacis*, Lib. 11. cap. 19. rightly obſerves, *Nullum eſt in Homine Factum laudabile, quin non Veſtigium, in alio aliquo Animantium Genere DEUS poſuerit. There is nothing done by Man worthy of Commendation, but GOD has imprinted ſome Imitation of it even in Brutes.*

Obſerv'd by Brutes, *&c.* as well as Men.

A Corps lying unbury'd and Putrifying, is not only a diſmal Aſpect to our Eyes, offenſive to our Noſe, and ungrateful to all our External Senſes, but even horrid in our very private Apprehenſions and ſecret Conceptions; nay to hear it but only nam'd, is ſo very unnatural and unpleaſant to us, that we care not to entertain the leaſt Thought of Death, even to the deferr'd Time of our Expiration. What preſence of Mind can enable a Fellow-Creature to behold ſuch a miſerable Object as this, expreſs'd by its diſmal Aſpect, deform'd Proportion, fœtid Smell, putrid Carcaſs, and the like, and this perhaps of one who was but juſt now your Boſom-Friend or the World's Favorite, a Prince worthy of Immortality for his Wiſdom, Piety, Valour, Conduct, *&c.* and juſtly admir'd for the Beauty of his Perſon, Gracefulneſs of his Mien, and Conformity of

of all the External Parts of his Body, as well as Internal Qualifications of his Mind? Certainly common Humanity and Self-Preſervation would alone perſuade us to Inter him out of our Sight, or elſe preſerve him from a State of Corruption and Deformity by *Embalming*.

By both to prevent Infection, *&c.*

I have before obſerv'd how Beaſts receiv'd the Infection of the Murrain from a Putrefaction of their own Bodies; now I will ſhew you how they likewiſe, by Natural Inſtinct, avoid each other in ſuch like Calamities: The Sound ſhun the Company of the Infected, and they reciprocally ſeparate from the reſt to Mourn by themſelves. A wounded Bird leaves the Flight: A Stag (when Shot) forſakes the Herd and flies to the Deſarts: And every Diſeas'd Creature retires into ſome ſolitary Place, where its laſt Care ſeems to be, that of providing for its Burial. Reptiles creep into Holes, and Birds into their Neſts, or the Bottoms of thick Hedges: Rabbets die in their Burrows: Foxes, Badgers and Wolves, *&c.* in their Dens, after which nothing will Inhabit there. So that they ſeem to know they ſhall lie undiſturb'd in thoſe Dormitories, which they took care in their Lives Time to provide and dig in order to their Interment; like as ſome Hermits, who, during their Lives, made their Cave their Habitation, but when Dead their Tomb.

Every Creature takes care of its own *Burial.*

The larger ſort of Domeſtic and Tame Creatures ſeem likewiſe to endeavour this, as much as they can, as may be obſerv'd from Horſes, Oxen, Sheep, *&c.* who when they decline and draw near their Deaths, ſeek either the thickeſt part of a Wood, a Dell or Gravel-Pit in a Common, or deep Ditch in a Field, where they may lay themſelves down, as in a Grave,

and die: They ſeem to deſire nothing more of their Maſter, whom they have all their Lives faithfully ſerv'd, than to cover their Bodies with the Earth.

The leſſer Tame Animals, as Dogs, Cats, *&c.* know they have no occaſion to take that Care of themſelves, for when they die, their Maſter is oblig'd to remove them out of his Houſe and bury them: But as for Inſects, they (fearing Mankind ſhould be regardleſs of their inconſiderable Bodies, and not be ſo grateful as to take care of their Funerals, tho' they had conſum'd their Lives in making Food and Raiment for their Maſter) ſeem with a more extraordinary Contrivance, and admirable Art, to provide for their own Burial. The little Bee works its Honey-Comb for the Benefit of Man while it lives, and for its own Sepulture when it dies; the Comb ſerving for its Tomb, and the Wax and remaining Honey for its Embalment, conformable to that Saying of *Martial*, in his Fourth Book and Thirty Second Epigram:

How Inſects bury themſelves.

Et latet, & lucet Phaetontide condita Gutta,
Ut videatur Apis Nectare clauſa ſuo:
Dignum tantorum Pretium tulit illa Laborum,
Credibile eſt ipſam ſic voluiſſe mori.

She lurks, ſhe ſhines within her balmy Neſt,
That there ſecurely ſhe may take her Reſt;
For all her Labours paſt ſhe asks but this,
That ſhe may lye thus bury'd when ſhe dies.

The Silk-Worm (which alſo willingly parts with her Stock and Labour for the Benefit of Mankind) makes a ſmall reſerve of Silk, ſufficient for her Winding-Sheet,

Sheet, which when she has finish'd, she dies therein, and is as nobly Interr'd, as all the *Egyptian Art*, with its fine Painted Rowlers of Cyprus, Lawn or Silk could make her.

Other Insects, as Flies, Ants, Gnats, and the like, which are not dispos'd with Organs to perform such Works, yet have this in particular, that they can outdare the most resolute *Indian* (when, without any previous Exhortation, they suddenly leap into the Funeral Pyre of a Candle or Torch, and outvie the costly Embalming of *Arabia*) when they voluntarily fly into liquid Amber, and by that means obtain a more noble and incorruptible Sepulture than any other Creature. These have had Poets to write Funeral Orations to their immortal Praise, as the two Epigrams in *Martial* of a Viper and Pismire in some measure testifie, *Lib.* 4. *Ep.* 59. and *Lib.* 6. *Ep.* 15. Witness also *Brassavolus* of the Pismire, and *Cardanus*'s *Mausoleum* for a Flie: Nor could *Virgil* (the Prince of Poets) omit taking notice of the well order'd Funerals of the Bees, *Georg. Lib.* 4. *l.* 255.

Some are *Burn'd* and others *Embalm'd.*

——————*Tum Corpora Luce carentum*
Exportant Tectis, & tristia Funera ducunt.

And crowds of Dead, that never must return
To their lov'd Hives, in decent Pomp are born;
Their Friends attend the Herse, and near Relations mourn. *Dryden.*

Ælian, Lib. 5. cap. 49. reports, That if one Elephant finds another dead, he will not pass by 'till he has got together a great heap of Earth and flung it over his Carcass;

Carcaſs; ſo, in all other Creatures, Nature has provided both Burial and a Grave for them. Nay it is yet further remarkable, that ſuch Brutes as have either prov'd faithful or loving to their Maſters, or done any extraordinary Action, have been bury'd with wonderful Magnificence, and had Tombs and Inſcriptions made in Honour of them. *Cimon* the *Athenian* bury'd thoſe Horſes he had been thrice a Victor with in the *Olympick* Games, with great Pomp near his own Sepulchre. Alſo *Alexander* the *Great* made a magnificent Funeral for his Horſe *Bucephalus*, building a City where he dy'd, and calling it after that Beaſt's Name in memory of him. After his Example, ſeveral of the *Roman* Emperors and *Cæſars*, ſuch as *Auguſtus*, *Caligula*, *Nero*, *Adrian*, *Antoninus*, *Commodus*, &c. bury'd their favourite Horſes, and adorn'd their Tombs with Epitaphs, as you may find in *Barthius*, Lib. 23. cap. 8. *Pliny*, Lib. 8. cap. 22. Affirms ſuch Horſes as had conquer'd at the *Olympick* Games, were bury'd and had Tombs and Pyramids erected to perpetuate their Fame.

Brutes Bury'd with Pomp and Magnificence.

Xantippus carefully bury'd his Dogs, and, as *Kornmannus* reports, *Polliacus* erected, in the Garden of Cardinal *Urbin* at *Rome*, Columns of the fineſt Marble, of vaſt Expence, in Memory of his beloved Bitch, on which he inſcrib'd this Epitaph:

Tombs and Epitaphs in Honour of Brutes.

Quod potui, poſui tibi, fida Catella, Sepulcrum;
Digna magis Cæli Munere, quam Tumuli.
Candenti ex Lapide hæc tibi convenit Urna: fuiſti
Candida tota Fide, candida tota Pilo.
Si Cælum, ut quondam, Canibus patet, haud tua Terras
Incendet, ſed Ver Stella perenne dabit.

My

My Faithful Bitch, to thee this Pile is meant;
More worthy Heaven than Mortal Monument:
Of whiteſt Stone 'tis fit thy Tomb I rear,
Since candid were thy Actions, white thy Hair.
If Heav'n, as formerly, to Dogs gives Place,
* Thy Star will never ſcorch, but cheriſh Human Race.

* Alluding to the *Dog Days*.

Alſo in the Houſe of that Famous *Italian* Poet *Francis Petrarch*, at *Arqua*, near *Padua*, there is a Tomb of a Cat, adorn'd with an Elegy, which *Nolanus* in his *Poſt-Praxis Medica*, p. 5. has Printed, with others of a Mule, a Crane, *&c.* *Pliny*, Lib. 10. cap. 43. ſays, a Crow (which imitated Human Voice, and which was wont every Morning to ſalute the Senators by their Names) was bury'd honourably, being carry'd out on the Shoulders of two *Æthiopians*, with a Crown before it, and a Trumpet ſounding; the Perſon that kill'd it being ſton'd to Death. *Ælian*, Lib *6. Animal.* cap. 7. tells us, *Marrhes*, King of *Egypt*, built a Sepulchre for a Raven, which was wont to carry his Letters to and fro under its Wing; and, *Lib. 7. cap.* 41. he ſays, *Lacydes*, a Peripatetic Philoſopher, had a Gooſe which us'd to follow him up and down, both at home and abroad, and whom for that Reaſon he Bury'd with the ſame Honour and Reſpect as he would have done a Brother or Son. The Stag which warr'd againſt the *Trojans*, was alſo honour'd with a Tomb; but it were endleſs to relate all the Brutes the *Pagans* have given Burial to, as *Rhodiginus* witneſſes in *Antiq. Lect.* 58. cap. 13. The *Parthians* were accuſtom'd to bury their Horſes, and the *Moloſſians* their Dogs, as *Statius* the Poet obſerves, *Lib.* 2. Sylvar. in Epicedio Pileti.

—*Gemit*

———*Gemit inter Bella peremptum*
Parthus Equum, fidosq; Canes flevere Molossi:
Et Volucres habuere Rogos, Cervusq; Maronis.

The *Parthian* mourns his Horſe in Battel ſlain;
For faithful Dogs *Moloſſians* weep in vain.
Ev'n Birds had Funeral Piles, and *Virgil*'s Stag.

But the *Egyptians* ſurpaſs'd them all, for they Embalm'd the Bodies of ſeveral Animals, as Cats, Crocodiles, Hawks and the like, that ſo they might keep them the longer to adore and admire: If therefore *Pagans* have been thus careful to honour Brutes with all the Rights of Burial, how much more ought we who are *Chriſtians* to afford this laſt Duty to one another?

We find in the firſt Age of the World, ſays *Cambden*, the Care of Burial was ſo great, that Fathers laid a ſtrict Charge on their Children, concerning tranſlating their Bodies to their Graves, every one being deſirous to return in *Sepulchra Majorum*, into the Sepulchres of his Anceſtors. Thus thoſe Holy Patriarchs, *Abraham*, *Iſaac*, *Jacob*, *Joſeph* and the reſt, did not only lay the heavieſt Commands about their being bury'd, but alſo about transferring their Bodies to ſuch Places as they nam'd: So *Jacob*, at his Death, charg'd his Son *Joſeph* to carry his Body into the Sepulchre of his Fathers, *Gen* 47. 30. and 49. 29. And *Joſeph* commanded his Brethren they ſhould remember and tell their Poſterity, that when they went away into the Land of Promiſe, they ſhould carry his Bones along with them, *Gen.* 50. 25. Now this Filial Care was not only their laſt

laſt and greateſt Duty to their Parents, but alſo a Work well pleaſing and acceptable to GOD; an Example whereof we have in *Tobit*, who being blind, GOD ſent his Angel *Raphael* to cure him, as a Reward for his pious Care in burying thoſe who had been ſlain by King *Sennacherib* in his wrath, and caſt without the Walls of *Nineveh:* But altho' the King's Servants forceably took away his Goods, and ſought to put him to Death; yet when he heard one more had been ſtrangl'd, and caſt out into the Market-Place, he was ſo zealous in his Care, that tho' he was juſt ſet down to Meat, he taſted not of it, 'till he had fetch'd him up into a private Room, and when the Sun was ſet, he ventur'd to make a Grave and bury him. Likewiſe our Saviour (being to riſe again the Third Day) commended that good Work of thoſe Religious Women, who pour'd pretious Ointments, with ſweet Odours, on his Head and Body, which they did in order to his Burial. Moreover, the Goſpel has crown'd thoſe with immortal Praiſe that took down Chriſt's Body from the Croſs, and gave it honeſt and honourable Burial. This ſignifies, ſays St. *Auſtin*, that the Providence of GOD extends even to the Bodies of the Dead (for he is pleas'd with ſuch good Works) and builds up a Belief of the Reſurrection, by which, ſays he, we may learn this profitable Leſſon, *viz.* How great the Reward of Alms done to the Living muſt be, ſince this Duty and Kindneſs ſhown even to the Dead is not forgotten of GOD.

Burial a Work acceptable to GOD.

To our Saviour.

Burial of the Dead was accounted by the Antients a Work of *Piety* and *Religion*, becauſe they eſteem'd it both an Act of *Juſtice* and *Mercy:*

Of *Juſtice*, in that Earth ſhould be return'd to Earth

An Act of Juſtice.

and Duſt to Duſt; for, What could be more juſt than to reſtore to Mother Earth her Children, that as ſhe had furniſh'd them at firſt with a Material Being, Food, Raiment, Suſtenance, and all things neceſſary, ſo ſhe might at laſt receive them again into her Boſom, and afford them lodging 'till the Reſurrection? The
Of Mercy. Antients alſo thought it an *Act of Mercy* to hide the Dead in the Earth, that the Organs of ſuch Divine Souls might not be torn and devour'd by wild Beaſts, Birds, *&c.* *Cicero* in his Oration for *Quinctius* calls
Of Humaniy. Burial an *Act of Humanity*. *Valerius Maximus*, Lib. 5. cap. 1. *Humanity and Mildneſs*. *Seneca de Benefic.* Lib. 5 cap. 20. *Humanity and Mercy*. *Ammianus Marcellinus*,
Of Piety. Lib. 31. *A neceſſary Office of Piety*; and St. *Ambroſe* in the beginning of an Oration of his on the Death of the Emperor *Theodoſius*, *The laſt and greateſt Office of Piety*. *Iſocrates* commending the *Athenians* for the great Care they took to bury their Dead, ſays, It was a mark and token of their Piety towards the Gods, ſince it was they and not Men that had eſtabliſh'd that Law. Alſo *Servius* obſerves *Virgil* call'd *Æneas* by the name of *Pious*, becauſe of the Funeral Honours, he, with ſo much Care and Application, had always paid to his Relations and Friends. *Plato* ſpeaking of the ſeveral kinds of Juſtice, has not omitted what belongs to the Dead; nay *Ariſtotle* thought it more juſt to help thoſe that were depriv'd of Life, than to aſſiſt the Living. The *Latin* Phraſe alſo intimates how juſt a thing it is to bury the Dead, where it calls Funeral Rites, *Juſta Exequiarum*, or *Juſta Funebria*, *quia juſtum eſt*, *juſta facere*, *ſolvere*, *peragere*. Nay it has no other appellation in that Language than that of Juſtice, and in *Greek* of a lawful Cuſtom, Piety and Godlineſs, ſo that

that amongſt both the *Romans* and *Grecians*, who have been the two moſt potent and civiliz'd Nations of the World, when they would expreſs one had been Interr'd, they ſaid, they had done him Right or Juſtice, and ſuch as neglected to do the like they accounted void of all Piety and Humanity.

Burial the Care of the Gods.

And to ſhew how Religious an Act it is to bury the Dead; the *Gentiles* aſſign'd the Care of all Funerals and Sepulture to certain Gods they term'd *Manes*, whoſe chief was *Pluto*, call'd alſo *Summanus*, whence all Tombs and Monuments came to be dedicated, *Diis Manibus*. *Homer*, *Euripedes*, *Ariſtotle* and others have accounted Sepulture an Honour and Reward to Mens Actions; and on the contrary look'd on all ſuch as miſerable and unhappy whoſe Bodies lying unbury'd, wanted that laſt Happineſs.

An Honour to the Dead.

Decent Burial, with ſuitable Attendants of Kindred and Friends, according to the Quality of the Perſon (ſays *Weever* of *Funeral Monuments*, p. 25.) is an Honour to the Deceas'd. *Hezekiah*, ſays the Text, *ſlept with his Fathers, and they bury'd him in the higheſt Sepulchres of the Sons of David, and all Judah and the Inhabitants of Jeruſalem did him Honour at his Death*, 2 Chron. 32. 33. Thus in all Ages Burial has been accounted an Happineſs and Quiet to the Mind, and a Favour from GOD, whereas the want of it has been look'd on as an Evil and Miſery, a Curſe and Puniſhment, a Diſgrace and Ignominy.

An Happineſs, Favour and Kindneſs.

Firſt, In the Holy Scripture it is call'd an Happineſs, Favour and Kindneſs: This was foretold by *Abijah*, and to be ſhewn to *Abijah*, 1 Kings 14. 13. *And all Iſrael ſhall mourn for him, and bury him; for he only of Jeroboam ſhall come to the Grave, becauſe in him there is*

found ſome good Thing towards the Lord GOD of Iſrael, &c. It was accounted a Glory to be bury'd in a Sepulchre, even to Kings who were laid up in ſtately Tombs and Monuments, as in their Beds, and thus the Prophet *Iſaiah* ſpeaks, *Chap.* 14. *ver.* 18. *All the Kings of the Nations lye in Glory, every one in his own Houſe.* By the ſame Prophet GOD comforted *Zedekiah* King of *Judah* when he was taken Captive, telling him he ſhould never die in War or Battel, or be deny'd Burial; but that the King of *Babylon* ſhould give his People leave to bury him in an honourable manner, and with ſuch Solemnities as the burning of ſweet Odours, *&c.* at his Funeral, as they were wont to uſe at the Exequies of their Kings, who liv'd belov'd of their Country, 2 *Chron.* 16. 14. *But thou ſhalt die in Peace* (ſays *Jeremiah* to him, *Chap.* 34. *ver.* 5.) *and with the Burnings of thy Fathers, the former Kings which were before thee, ſo ſhall they burn Odours for thee, and lament thee,* &c.

Eſpecially in the Family-Sepulchre.

To die a natural Death, to be lamented and bury'd, and to lye in the Sepulchre of their Fathers, was ever accounted a great Honour and Happineſs among the antient *Jews,* for which the Scripture-Phraſe, throughout the Old Teſtament, is *Sleeping,* which implies lying at Reſt and undiſturb'd as well as Dying. Thus, in 2 *Kings* 8. 24. it is ſaid, *And Joram ſlept with his Fathers, and was bury'd with his Fathers in the City of David.* And 9. 28. *His Servants carry'd Ahaziah in a Chariot to Jeruſalem, and bury'd him in a Sepulchre with his Fathers in the City of David.* And *Cap.* 15. *ver.* 7. *So Azariah ſlept with his Fathers,* &c. Alſo, *ver.* 22. and 28. of the ſame Chapter, and in many other places, as 1 *Kings* 2. 10. *So David ſlept with his Fathers,*

thers, and was bury'd in the City of David. By all this it is to be obſerv'd, that in this City was the uſual Royal Burying-Place, where both *David* and all his Succeſſors, that were of any Note or Renown, were bury'd. This appears likewiſe by 1 *Kings* 11. 43. 2 *Chron.* 12. 16. and 14. 1. and 16. 14. and 21. 1. *David*'s Sepulchre was made of ſuch durable Materials, and ſo well kept and repair'd by his Poſterity, that it continu'd 'till the Apoſtles Time (*Acts* 2. 22.) which was the ſpace of almoſt 2000 Years.

Of which Deprivation is a Curſe.

On the contrary, to die an unnatural Death, and in another Country, as alſo to be depriv'd of the Sepulchre of ones Fathers or Anceſtors, was always eſteem'd a note of Infamy and a kind of Curſe. Thus, in 1 *Kings* 13. 22. the ſeduc'd Prophet, becauſe he diſobey'd the Word of the Lord, was reprov'd by him who was the occaſion of his Error, as he had it in Command from GOD, and withal told, *That his Carcaſs ſhould not come into the Sepulchre of his Fathers. Iſaiah* ſpeaking in deriſion of the Death and Sepulture of the King of *Babylon*, which was not with his Fathers, in that his Tyranny was ſo much abhorr'd, thus notes his Unhappineſs, *Chap.* 14. 19, 20. *Thou art caſt out of thy Grave, like an abominable Branch; and as the Raiment of thoſe that are ſlain, thruſt thro' with a Sword; and ſhall go down to the Stones of the Pit, as a Carcaſs trodden under Foot. Thou ſhalt not be join'd with thy Fathers in Burial.* That is, he ſhould want all the Honours of Sepulture, and all ſuch Funeral Rites as were to have been paid to him as a moſt potent King, and that he ſhould not be admitted to lye in the Grave amongſt his Anceſtors, but that his Corps ſhould remain neglectedabove Ground unbury'd, and be trodden to pieces like vile Carrion.

The

And the Judgment of GOD.

The want of Burial proceeds alſo from a Judgment of GOD, as will appear from the Example of *Jehoiakim*, the Son of *Joſiah* King of *Judah*, whom for his great Wickedneſſes, ſuch as Covetouſneſs, Oppreſſion, ſhedding innocent Blood and the like, GOD threatned with the want of Burial (a ſevere Sentence!) and that he ſhould have no ſolemn Funeral or honourable Sepulture, ſuch as Kings uſually have, nay, not ſo much as an ordinary Burial among the Graves of the common People, *Jer.* 26. 23. but be caſt out like Carrion in ſome remote Place: And *Chap.* 22. 19. *He ſhall be bury'd with the Burial of an Aſs, drawn and caſt forth beyond the Gates of Jeruſalem*, that is, as an Aſs is wont to be bury'd, he being more worthy the Society of Beaſts than Men. The *Greeks* call the Burial of an Aſs, ἄταφον τάφον, according to that Expreſſion of *Cicero*, *Inſepulta Sepultura*; and *Sanctius* expounds it, that to be bury'd like an Aſs, is to be caſt out into a ſordid and open Place, which neither covers the horrid and obſcene Parts of the Body, nor hinders the Dogs or Birds from tearing it to pieces, but as in *Chap.* 36. *ver.* 30. *His dead Body ſhall be caſt out in the Day-Time to the Heat, and in the Night to the Froſt*; that being ſo expos'd, it may the ſooner putrefie, and become the more vile and loathſom; and that the ſight of a King's Body, in ſuch a condition, ſhould be an hideous Spectacle and horrid Monument of GOD's heavy Wrath and Indignation unto all that ſhould behold it, *Iſaiah* 66. 24. Wherefore *Eccleſiaſtes* wiſely concludes, *Chap.* 6. 3. *A Man had better have never been born than to have no Burial.* The People of *Iſrael* (crying unto GOD againſt the barbarous Tyranny of the *Babylonians*, who ſpoil'd GOD's Inheritance, polluted his Temple,

To be bury'd like an Aſs.

Temple, deſtroy'd his Religion, and murther'd his Choſen Nation) amongſt other Calamities, thus complain for the want of Sepulture, *Pſal.* 79. 2, 3. *The dead Bodies of thy Servants have they given to be Meat to the Fowls of the Heavens, the Fleſh of thy Saints to the Beaſts of the Earth. Their Blood have they ſhed like to Water round about Jeruſalem, and there was none to bury them.* Here the Prophet obſerves, that GOD ſuffers his Church ſometimes to fall to great Extremities, to exerciſe their Faith before he delivers them; as at other times he deprives the Wicked of Sepulture, to bring them to Repentance by ſuch an ignominious and ſhameful Puniſhment. Thus, for the Pride and Wickedneſs of *Jezebel*, the Prophet *Elijah* pronounces GOD's Vengeance againſt her, ſaying, *In the Portion of Jezreel ſhall Dogs eat the Fleſh of Jezebel, and her Carcaſs ſhall be as Dung upon the face of the Field, ſo that they ſhall not ſay, this is Jezebel, and there ſhall be none to bury her,* 2 Kings 9. 10, 36, 37. By the Compariſon to Dung is ſhown how odious and contemptible a Thing it is to be caſt out unbury'd, and to be trodden under Foot, to lye expos'd to the Air and Weather, to rot and ſtink or become Food to Birds, Beaſts and Reptiles. *Jeremiah* foretelling the Deſolation of the *Jews*, acquaints them, *Chap.* 19. 7. *Thus ſays the Lord of Hoſts, I will cauſe them to fall by the Sword before their Enemies, and their Carcaſſes will I give to be Meat to the Fowls of the Heavens, and to the Beaſts of the Field, and none ſhall fright them away,* Chap. 7. 33. *Deut.* 28. 26. Alſo ſpeaking of their Kings, Princes, Prieſts and Prophets, he tells them that *Their Bones ſhall be ſpread before the Sun and Moon,* &c. *they ſhall not be bury'd, but be for Dung upon the face of the*

To become like *Dung* rotting upon the *Earth.*

the Earth, Jer. 8. 2. In other places of his Propheſie he tells them, They ſhall die of grievous Deaths and Diſeaſes, they ſhall be neither bury'd nor lamented, but lye rotting like Dung, and be Meat for the Fowls of the Heavens and Beaſts of the Earth, *Chap.* 16. 4. *Chap.* 25. 33. *Chap.* 34. 20. 1 *Kings* 14. 11. *Chap.* 21. 23, 24. 2 *Kings* 9. 10. and *Ezek.* 29. 4. Alſo in the 39. Chapter of the Prophet *Ezekiel* and the 17, 18, 19 and 20 Verſes, GOD to ſhew his ſevere Judgment, calls the Fowls of the Air and Beaſts of the Field to a Sacrifice of the Fleſh and Blood of the Princes of the Earth, to eat their Fat and drink their Blood; abundance more Examples of the like nature the Scripture affords us.

Next we will conſider what a miſerable thing it was eſteem'd, even by the *Pagans*, to lye caſt out unbury'd. That diſconſolate Mother of *Euryalus*, is not ſo much griev'd for the loſs of her Son, who was ſlain in Battel, as for that he ſhould be made a Prey to the Birds and Beaſts, whom therefore ſhe thus bewails:

Heu Terra ignota, Canibus data Præda Latinis
Alitibusq; jaces. Virg. *Æn.* 9. *v.* 486.

Cold on the Ground, and preſſing foreign Clay,
To *Latian* Dogs and Fowls he lyes a Prey. *Dryden.*

Alſo the ſame Poet repreſents *Tarquitus* thus inſulting over his conquer'd Enemy, *Æn.* 10. *v.* 557.

Iſtic nunc, metuende, jace: non te optima Mater
Condet Humi, Patriove onerabit Membra Sepulchro;
Alitibus linquere Feris, aut Gurgite Merſum
Unda feret, Piſceſq; impaſti Vulnera lambent. The

The vengeful Victor thus upbraids the Slain:
Lye there, Inglorious, and without a Tomb,
Far from thy Mother and thy Native Home;
Expos'd to ſalvage Beaſts and Birds of Prey,
Or thrown for Food to Monſters in the Sea.

Dryden.

So great was the Honour of Sepulture amongſt the *Pagans*, ſays *Quenſtedt*, *De Sepult. Vet.* p. 24. That when they deſign'd to ſhew the greateſt Envy and Reproach to their moſt inveterate Enemies, they depriv'd their Bodies of Sepulture, as is noted in the Hiſtory of the Heroes in *Homer*, in the War between *Polynices* and *Eteocles* the *Theban*, and other antient Hiſtories, as likewiſe in *Claudian*, *De Bello Gild.* v. 39. Now *Mezentius* fearing this, does not deſire *Æneas* to ſpare his Life, but earneſtly entreats him to afford him Burial, *Virg. Æneid*, Lib. 10. v. 901.

Sepulture deny'd Enemies out of Revenge.

Nullum in Cæde Nefas, nec ſic ad Prælia veni;
Unum hoc, per, ſi qua eſt Victis Venia Hoſtibus, oro
Corpus Humo patiare tegi, &c.

Nor ask I Life, nor fought with that deſign;
For this, this only Favour let me ſue,
(If Pity can to conquer'd Foes be due;)
Refuſe it not; but let my Body have
The laſt retreat of Human Kind, a Grave. *Dryden.*

Turnus alſo intreats the like Favour:

Et me, ſeu Corpus ſpoliatum Lumine mavis,
Redde meis. Æneid, *Lib.* 12. *v.* 935.

Or if thy vow'd Revenge purſue my Death,
Give to my Friends my Body void of Breath?

Sepulture ſtrictly obſerv'd in War.

However, generally ſpeaking, Sepulture was obſerv'd as well in Time of War as Peace, to which purpoſe Heralds or Embaſſadors were wont to be ſent to make Truce 'till they could bury their Dead; which if deny'd, ſays *Grotius*, the Antients thought their War more lawful and juſt. Thus *Hannibal*, a ſworn Enemy to the very Name of *Romans*, is ſaid by *Livy*, *Decad.* 3. *Lib.* 2. to have ſought the Bodies of *Caius Flaminius*, *Tiberius Gracchus* and *Marcellus* Roman Generals, conquer'd and ſlain by him, that he might bury them. Likewiſe *Philip* of *Macedon* is equally to be commended for his Humanity, in performing Funeral Rites and Ceremonies towards his deceas'd Enemies; of which ſee *Peter Faber*, Lib. 3. *Semeſtr* cap. 13. p. 183. who alſo gives the like account of his Son *Alexander*, in that after he had overcome *Darius*, he granted leave to his Mother to bury him after what manner ſhe pleas'd, and withal commanded the ſame Honour to be afforded the *Perſian* Nobles; as alſo that all ſuch Soldiers as were found ſlain ſhould be bury'd with care, as is recorded by *Q. Curtius*, Lib. 3. *Valerius Maximus* likewiſe, *Lib. 9. cap.* 8. tells us the *Athenians* ſo ſtrictly obſerv'd this Cuſtom in their Wars, that they puniſh'd thoſe Generals with Death that neglected to bury the Slain, tho' otherwiſe they were Men of Valour and had done ſeveral extraordinary Exploits. *Plutarch* in his Lives, informs us how careful *Nicias*, an *Athenian* General, was in this point, for he commanded his whole Army to halt, while he honour'd

Generals put to Death for neglecting it.

Others have perform'd it with great Care.

nour'd two ſlain Soldiers with Burial and a Tomb. The like pious Care is mention'd of *Æneas* to *Miſenus*, by *Virgil* in his 6th *Æneid*, *v.* 232.

At pius Æneas ingenti Mole Sepulchrum
Imponit, ſuaq; Arma Viro, Remumq; Tubamq;

But good *Æneas* order'd on the Shore
A ſtately Tomb, whoſe Top a Trumpet bore,
A Soldier's Faulchion, and a Seaman's Oar. *Dryden.*

The *Romans* in general as well as the *Grecians* carefully bury'd their Enemies, nor would they defraud them of any Funeral Rites, ſays *Suidas.* The like *Rhodiginus*, *Lect. Antiq.* Lib. 17. teſtifies of the *Hebrews*, by whoſe Law the Enemy was not to be left unbury'd. Nor muſt we paſs by the Humanity of the Northern People, who as *Olaus Wormius* in *Monument. Danic.* Lib. 1. cap. 6. writes, thought it deſerving the greateſt Praiſe, to exerciſe this Hoſpitable Piety of burying the Carcaſſes of their Enemies, to whom they bore no farther Malice after their Deaths, but afforded them friendly Sepulture. Amongſt others, an Example of this nature is fetch'd out of *Saxo*, a moſt eloquent *Daniſh* Hiſtorian, who in the Third Book of his Hiſtory, which he wrote about 500 Years ago, introduces *Collerus* pronouncing this wiſe and elegant Oration to his Enemy *Horvendillus*, with whom he was going to engage in Fight:

Quoniam, ſays he, *Exitus in dubio manet, invicem Humanitati deferendum eſt, nec adeo Ingeniis indulgendum, ut Extrema negligantur Officia. Odium in Animis eſt adſit tamen Pietas, quæ Rigori demum opportuna ſuc-*

cedat, nam etsi Mentium nos Discrimina separant, Naturæ tamen Jura conciliant. Horum quippe Consortio jungimur, quantuscunq; Animos Livor dissociet. Hæc itaque Pietatis nobis Conditio sit, ut Victum Victor Exequiis prosequatur. His enim suprema Humanitatis Officia inesse constat, quæ nemo Pius abhorruit. Utraq; Acies id Munus, Rigore deposito concorditer exequatur. Faceſſet post Fatum Livor, Simultasq; Funere sopiatur. Absit nobis tantæ Crudelitatis Specimen, ut quanquam Vivis Odium interceſſerit, Alter alterius Cineres persequatur. Glorioſum Victori erit, si Victi Funus magnifice duxerit; nam qui defuncto Hosti Justa persolverit, superstitis sibi Favorem adsciscit, vivumq; Beneficiis vincit, quisquis extincto Studium Humanitatis impendet. Which may be thus Englisht'd: *By reason the Event of what we are going about is doubtfull, let us mutually engage to shew Humanity to each other, nor so far indulge our Passions as to neglect the last Duties. We have Malice in our Hearts, let there be likewise such a Piety as may opportunely succeed our Rigour; for tho' a difference in our Minds happens to divide us, the Law of Nature will reunite us. Tho' we are never so far seperated by Envy, this will bring us together again. Let it therefore be the Condition of our Piety, that the Conqueror follow the Herse of the Conquer'd. Herein the last Offices of Humanity consist, which no good Man ever yet refus'd. Let both Armies then suspend their Hatred to perform this Duty. After Death let Envy be remov'd and secret Prejudice disarm'd. May every kind of Cruelty forsake us, and, tho' living we hated each other, let us lovingly accompany one anothers Ashes. 'Twill be a Glorious Thing in the Victor Magnificently to Interr the Vanquish'd; for he that performs Funeral Rites to a slain Enemy, will be sure to have a surviving Friend, and who-*

whoever employs his Study in Humanity towards the Dead, cannot thereby fail of obliging the Living.

Thus have the Ancients always provided for their Funerals, in caſe they were ſlain in Battel; but when they dy'd at Sea, then were they deſtitute of all ſuch hopes, therefore dreaded that Element for fear they ſhould become a Prey to Fiſh or any Marine Monſter, which was a great check and damp to their Spirits in an Engagement, Storm or the like. Both the *Greek* and *Roman* Hero's, who fear'd not Death in Land-Fights, as hoping the ſame Place where they fought might afford them a peaceful Grave, were yet mightily concern'd and diſmay'd at the thoughts of a Naval-Combat, or when they were in danger of Shipwrack, and this becauſe they then ſaw themſelves on the point of being for ever depriv'd of Sepulture. Thus *Achilles*, who brav'd all manner of Dangers, could not, as *Homer* confeſſes, keep himſelf from being daunted at that of Shipwrack, when he found himſelf ready to bulge in the River *Xanthus*. A like Fear of *Scipio*'s, the greateſt Captain the *Romans* ever had, *Silius Italicus* mentions, who tells us, tho' he had ſo many Times, without the leaſt concern or dread, ſeen Rivers of Blood running down, yet was he moſt terribly affrighted in paſſing the River *Trebia*, where he ſaw himſelf in danger of drowning. The ſame account *Statius* gives of *Hippomedon*, who, as he ſays, could without any Trouble have preſented his Body to the dint of a thouſand Swords, yet was not able to abide the Thoughts of being caſt away in the River *Theumeſia*. Alſo that ſtout General *Æneas*, tho' he fear'd neither Fire nor Sword, yet was ſo afraid of Water, that being like to ſink in a Storm, he thus exclaims:

The Ancients fear'd Sea-Burial.

Ex

Extemplo Æneæ ſolvuntur Frigore Membra.
Ingemit, & duplices tendens ad Sydera Palmas,
Talia Voce refert: O terq; quaterq; beati,
Queis ante Ora Patrum, Trojæ ſub Mœnibus altis,
Contigit oppetere. Æneid, *Lib.* 1. *v.* 96.

Struck with unuſual Fright, the *Trojan* Chief
With lifted Hands and Eyes, invokes Relief:
And thrice and four Times happy thoſe, he cry'd,
That under *Ilian* Walls, before their Parents, dy'd.
Dryden.

In a Word, this was the Death *Ovid* could by no means brook, and that upon this ſcore only, that it would deprive him of Burial:

Non Lethum timeo, Genus aut miſerabile Lethi:
Demite Naufragium; Mors mihi Munus erit.
Eſt aliquid, Fatove ſuo, Ferrove cadentem
In ſolida moriens, ponere Corpus Humo:
Eſt mandata ſuis aliquid ſperare Sepulchra,
Et non æquoreis Piſcibus eſſe Cibum.

I fear not Death, nor value how I die;
Free me from Seas, no matter where I lye.
'Tis ſomewhat, howſoe'er one's Breath depart,
In ſolid Earth to lay one's meaner Part;
'Tis ſomewhat after Death to gain a Grave,
And not be Food to Fiſh, or ſport to ev'ry Wave.

For what Reaſon.

The *Ancients* fear'd to die at Sea, becauſe dead Bodies, being toſs'd to and fro with the Winds and Waves,

Waves, were often dash'd against Rocks, and never lay at rest, nay, perhaps were at last devour'd by greedy Fish, or torn to pieces by the sharp Talons and Beaks of Sea-Fowls; whereas to rest in the Grave was accounted the greatest Happiness (whence Sepulchres came to be call'd, *Requietoria)* but to be depriv'd of it the greatest Misery and Punishment, nay the vilest Ignominy and Disgrace.

Want of Burial a Punishment.

To want the Honour of Burial was held among the *Egyptians* one of the greatest Punishments could be inflicted, wherefore they deny'd it to executed Criminals, whose Bodies they gave to the Birds and Beasts, as may not obscurely be gather'd from *Joseph*'s Interpretation. *Gen.* 40. 19. thus speaking to the chief Baker, *Within three Days shall Pharaoh lift up thy Head from off thee, and shall hang thee on a Tree, and the Birds shall eat thy Flesh*, &c.

Hence it was the *Greeks*, either refus'd all manner of Sepulture, or at least decent Burial, to Infamous Persons, or such as had committed any Notorious Crime. Thus they burned not those, according to Custom, who kill'd themselves, but bury'd them in an obscure, ignoble Place, without any Funeral Ceremonies, Tomb or Inscription. *Diodorus Siculus*, Lib. 16. *Bibl.* cap. 6. relates, It was enacted by Law, that one convicted of Treason or Sacriledge should be cast out unbury'd; which Persons also by the *Athenian* Laws were prohibited Burial in *Athens*, as *Xenophon* tells us, *Lib.* 1. Ελληνικῶν. *Pausanias* likewise says the *Arcadians* cast out unbury'd, without their Territories, the Traytor *Aristocrates*, whom they had ston'd to Death. Among the *Romans*, those that kill'd themselves were prohibited all manner of Sepulture, either that others might

might thereby be deterr'd from ſo making away with themſelves, or becauſe they thought it unreaſonable any Hands ſhould be employ'd to bury him, whoſe own had deſtroy'd himſelf. *Tarquinius Priſcus* order'd all ſuch dead Bodies to be fix'd on a Croſs, to be view'd by all the Citizens, and afterwards to be devour'd by Birds, *&c.* as *Pliny* relates in his *Natural Hiſtory*, Lib. 36. cap. 15. *Albertus Leoninus* in his *Proceſſ. Criminal.* ſays, If any one kill'd himſelf (as being either weary of a tedious Life, or impatient of Pain or Trouble, or elſe to avoid condign Puniſhment, or for any other Cauſe whatſoever) his Body was caſt out upon a Dunghill, to have a common Sepulture with Dogs, *&c.* but however it was more cuſtomary to have his Goods confiſcated, and his Body hung on the *Furca*. The *Mileſian Virgins* were deterr'd from hanging themſelves by a Law of the Senate, that Self-Murderers ſhould be deny'd Burial, and have their Bodies dragg'd naked thro' the Streets, in the ſame Rope they had hang'd themſelves with. All ſuch Perſons as were hung upon this *Furca* or Gibbet, were by the Laws deny'd Sepulture, and a Centry, ſays *Petronius*, was ſet to watch them, leſt any Body ſhould take them down.

Burial deny'd to others.

Hence alſo, according to the common cuſtom of *Germany*, &c. the Bodies of ſuch as were Traytors, Highwaymen, Murderers, *&c.* were either fix'd upon Poles, ſet up on Wheels, or hung upon Gibbets, there to remain a Prey to ravenous Birds, or elſe to corrupt with the Sun and Rain, and diſſolve into a putrid and ſtinking Gore, and all this to the end that others, by ſuch an horrid and deform'd Spectacle, might learn to fear and be deterr'd from ſuch like Crimes. He that commits Treaſon is by our Laws adjudg'd, ſays *Weever* in

in his *Funeral Monuments*, p. 22. to be hang'd, drawn and quarter'd, and his divided Limbs to be ſet up on Poles in ſome eminent Place, within ſome great Market-Town or City. He likewiſe that is found guilty of the crying Sin of Murder, is uſually hang'd up in Chains, there to continue 'till his Body ſhall be conſum'd, and this at or near the Place where the Fact was committed. Likewiſe we are accuſtom'd to bury ſuch as lay violent Hands upon themſelves, in or near the Highways, with a Stake thruſt thro' their Bodies, and this to terrifie all Paſſengers by that ſo infamous and reproachful Burial, not to make away with themſelves. Thoſe that are found guilty of other criminal Matters, after a little hanging, are cut down and indeed bury'd, yet ſeldom in a Chriſtian manner, or in the Sepulchre of their Fathers, unleſs their Fathers like them happen to have their Graves near or under the Gallows. Hence the *Canoniſts*, ſays *Quenſtedt*, *De Sepult. Vet.* p. 49. diſtinguiſh between Eccleſiaſtic or Decent Burial, and Criminal or Ignominious: They call that Decent to which Solemnities, Rites and Ceremonies are allow'd according to the Cuſtom of the Country, but term that Ignominious which is without Decency, and where all manner of Ceremonies are omitted, nay they have not ſo much as the Tolling of a Bell, or a Prayer or Pſalm us'd for them.

Difference between Eccleſiaſtic and Criminal Burial.

Thus, as ſome Criminals have been deny'd Chriſtian Burial, as an ignominious Puniſhment, ſo others by reaſon of more heinous Offences have been bury'd alive: *Korah*, *Dathan* and *Abiram* for murmuring and rebelling againſt *Moſes* were ſwallow'd up alive by the Earth, *Numb.* 16. 30, 33. *They and all that appertain'd to them, went down alive into the Pit, and the Earth*

Some ſort of Burial a Puniſhment.

clos'd upon them: But they were not only bury'd alive, and after that manner deſcended into a Sepulchre, but likewiſe into Hell, as ſome Commentators obſerve, for an eternal as well as temporal Puniſhment. The *Veſtal Virgins* being defil'd, ſuffer'd this Puniſhment as the moſt miſerable that could be inflicted; for the *Romans* in caſe of this Crime, bury'd them alive in the *Campus Sceleratus*, as *Plutarch* in *Vita Numæ Pompilij* obſerves, and we read in *Conſtitut. Crim. Caroli*, p. 131. the ſame was inflicted on ſuch as kill'd their Children.

To be deny'd all manner of Burial, or to be bury'd diſhonourably or alive, have ever been thought ſevere Puniſhments; ſo likewiſe to be dug up again, after Chriſtian Burial, is a ſhameful Diſgrace and equally Ignominious. Thus in contempt of the deceas'd wicked Prieſts, King *Joſiah* took their Bones out of their Sepulchres and burn'd them, 2 *Kings* 23. 16. Alſo the Prophet *Jeremiah* foretold the *Jews* how GOD would bring out of the Grave the Bones of their Kings, Princes, Prieſts and Prophets, and expoſe them to the Sun and Moon, *&c. Chap.* 8. *v.* 1, 2. In prophane Hiſtory it is reported of *Sylla* the Dictator, that he dug up the Bones of *Caius Marius*, and commanded them to be flung into the Sea; wherefore when he dy'd himſelf, he order'd his own Carcaſs to be burn'd, that his Bones might not have the like ill Treatment from his Enemies, *Pliny*'s Natural Hiſtory, *Lib.* 7. *cap.* 54. Such diſturbing the Deceas'd in their Tombs, I look upon to have given the firſt occaſion of burning Dead Bodies, yet I think this latter as obnoxious to ill Uſage, ſince it would be a leſs difficult matter to deprive Urns of their Aſhes, ſcatter them before the Wind, ſow them in the Sea or barren Sands, or in a word,

To be dug out of the Grave both a Curſe and Puniſhment.

word, make a Paſte of them to feed Fowls with, or a Compoſt, out of which might be form'd ridiculous Imagery, to make ſport for Children, or diverſion for Men. An Example of both theſe kinds of the violation of the Dead, has been known to be acted either out of Malice to Enemies, or as a Puniſhment to Oppreſſors and Tyrants. The one is conſpicuous from what *Saxo Grammaticus* relates in the Fourth Book of his Hiſtory, that the Body of one *Fengo* a Tyrant, being judg'd worthy neither of an Urn nor Sepulture, his Aſhes were order'd to be diſpers'd by the Winds, for it was not thought reaſonable that Country ſhould protect his Aſhes which he had depriv'd of its Liberty. The other is confirm'd by the Uſage of the *Roman* Emperor *Vitellius*, who as *Suetonius* reports, *cap.* 17. after various Mockeries, was dragg'd to the *Gemoniæ*, cut into very ſmall pieces, and afterwards flung into the *Tyber*. *Heliogabalus* likewiſe was firſt dragg'd about the Streets of *Rome*, then thrown into a Common Shoar, and ſoon after into the *Tiber*, as *Sextus Aurelius Victor* and *Lampridius* relate.

There was another ſort of Sepulture us'd antiently, *viz.* To be cover'd over with a great heap of Stones, which was accounted by the *Jews* an ignominious kind of Burial, and therefore only us'd to Malefactors, Rebels, *&c.* Thus we read when *Joſhua* had taken *Achan*, he commanded his People to ſtone him to Death, and raiſe over him a great heap of Stones, *Chap.* 7. *v.* 25, 26. Likewiſe *Joſhua* commanded his Servants to take down the Body of King *Ai*, whom he had hang'd on a Tree, and caſt it without the City-Gate, raiſing over it a great heap of Stones, *Chap.* 8. *v.* 29. Thus were the *Jews* wont to bury ſuch as

Another ignominous Burial.

dy'd ignominiouſly, that it might ſerve as a Monument to warn others from committing the like Offences. Nor was *Abſalom* thought worthy of common Sepulture, much leſs of the Honours he had deſign'd for himſelf, by the Pillar he had rais'd, but was flung into a Pit, and pil'd over with great heaps of Stones, that the Place might be remark'd by the Name of ſuch a diſobedient Son and notorious Rebel, 2 *Samuel* 18. 17. alſo that his ignominious Death might be ſuited with a like Burial; for altho', in his Life-Time, he had built a Pillar (like one of the Pyramids or Obelisks of the Kings of *Egypt*) in the King's Dale, *ver.* 18. a very pleaſant and fruitful Place, where the Kings us'd their Sports and Recreations, and a great Concourſe of the Nobility every Day reſorted; there, to ſhew his Pride and vain Glory, rais'd he this Pillar, that after his Death it might ſerve as a Monument to eternize his Memory, yet GOD depriv'd him of ſo noble a Sepulture, and afforded him no other than to be bury'd in a great Pit, under a huge heap of Stones, as a common Malefactor.

And a Curſe. Now thus to be bury'd was accounted a Curſe, as is confirm'd by *Lamentations* 3. 53. and *Ezekiel* 32. 29, 30. From hence we infer, that if ſome kinds of Burial denote a Curſe and Diſgrace, as well as not being bury'd at all, Funeral Ceremonies and Expences are neceſſary to ſhew what Burial is Honourable and what Ignominious: Otherwiſe, if we ſhould find a Carcaſs unbury'd and expos'd to the Air, or ſee a Grave in the Highway or other Place, where Burial was not us'd, we ſhould be apt to reflect on this diſgraceful Object, and from thence judge the Perſon to have been either ſome notorious Criminal, a Self-Murderer, or at leaſt one

one that had dy'd ſome ignominious Death, and had been accordingly bury'd: Therefore, to avoid all ſuch like Cenſure, it is convenient Burial ſhould not only be diſtinguiſh'd between ſuch as have liv'd piouſly or prophanely, between thoſe that have propagated the Laws and good Conſtitutions of a Country, and ſuch as have wickedly deſtroy'd them, but even amongſt honeſt People themſelves, according to their Qualities, Eſtates and Profeſſions; for ſhould a Cobler and a Prince be bury'd after the ſame manner, ſuch Extravagancies would bring reflection and contempt on Burial in general, and they might ſay with the Poet:

Marmoreo Licinus Tumulo jacet, at Cato parvo;
Pompeius nullo: Quis putet eſſe Deos?

Worthleſs *Licinus* in a rich Tomb lies,
Whilſt the great *Cato* for a poor one dies;
Pompey for none: Who'd think the God's were wiſe?

Having thus ſufficiently ſhown and prov'd, that both according to the Laws of GOD and Man, the Bodies of the Juſt are not to be deſpis'd or caſt out unbury'd, I will in the next place acquaint you with other Particulars, which are neceſſary to Funerals, without which a Prince's Interment would be as ignoble as a Malefactor's; nor are we to think a private burying a Corps in the Night-Time without any Ceremony or Attendance, can diſcharge our Duty in this laſt and indiſpenſable Particular. We muſt ſtudy likewiſe a Method for the well ordering a dead Body, as Waſhing, Anointing, Embalming, Dreſſing, and all other Expences, Rites and Ceremonies relating to Funerals

Particular Ceremonies of Funerals, not to be neglected.

nerals in general. In theſe points, ſince the Ancients differ'd very much, it will be material to conſider how far all, or any of theſe Ceremonies are either lawful, neceſſary, or commendable. In order to this, to the end we may treat of each in its proper place, and be as ſuccinct as we can, we will divide theſe Funeral Ceremonies into ſuch as were us'd to Perſons when they were dying, or elſe perform'd afterwards to their dead Corps.

Cuſtom of kiſſing the Dead.

Firſt, It was a Cuſtom among the *Hebrews* to kiſs the Dead, as appears from *Gen.* 50. 1. *Joſeph fell on his Father's Face, and wept upon him, and kiſſed him:* whereby he expreſs'd his ſincere Affection to his deceas'd Parent, notwithſtanding by his Death he was for ever to be ſeparated from him, yet his Filial Duty ſtill remain'd ready to perform thoſe Offices due to the Dead, ſuch as *Embalming*, and the like. This Cuſtom of kiſſing the Dead ſeems likewiſe to be taking a ſolemn leave of them at their departure out of this World, till they ſhould have the happineſs of meeting them in another. But the *Romans* had a different Senſe of this Matter, for when the ſick Perſon was juſt expiring, the neareſt Relation or Friend, by a Kiſs receiv'd his laſt gaſping Breath, whereby they imagin'd the Soul of the Deceas'd came out of his Body thro' the Mouth, and was the ſame way transfus'd into and receiv'd by them; nor did they only kiſs their Friend and Relation when juſt expiring, but alſo when his Body was going to be laid on the Funeral Pile. This the *Chriſtians* imitate now a days, when they likewiſe kiſs the Deceas'd juſt as he is going to be nail'd up in his Coffin, or to be carry'd out to his Grave; but as for the other Ceremony, they have ever abhorr'd

horr'd it as a moſt ſuperſtitious and ridiculous Opinion. Both the *Pagans* and *Chriſtians* without doubt, look'd on Death as a Journey or Peregrination to another World, therefore by kiſſing their Dead, they took their ſolemn Farewel of them, as we do when we part with a Friend that is going to Travel, *&c.* Hereupon we always find written on their Tombs, *Abiit non Obiit*, and as *Grethſerius* relates, *Lib.* 1. *De Fun. Chriſtian.* when the *Greeks* came to a Burying, both Friends and Relations kiſs'd and took leave of the Dead in theſe words, *Vade, cum Natura nos vocaverit, ſequemur. Go, when Nature calls, we'll follow.* But let the Cauſe be what it will that induc'd the Ancients to kiſs their Dead, it were better totally to forbear it, ſince to the Dead they are of no uſe, and to a dying Man are rather a Diſturbance than any Relief: Moreover, to the ſaluting Friend, thoſe ill Scents and Vapours, which proceed from the Mouth and Noſtrils of the ſick Perſon, may be an infectious Breath, and prove not a little prejudicial to him; therefore it is in no wiſe either convenient or uſeful to kiſs a Perſon that is juſt dying, or one that is already Dead.

Cloſing the Eyes.

The next Thing to be done after the Perſon was dead, was to cloſe his Eyes, and this Ceremony was for the moſt part perform'd by the neareſt Relation, as by the Husband for the Wife, *Et vice verſa*, by the Wife for the Husband; alſo by Parents towards their Children, and by Children towards their Parents, and where ſuch were wanting, one Friend did it for another. This Cuſtom was in that eſteem among the *Hebrews*, *Greeks* and *Romans*, that the very Thoughts of having it perform'd by their Kindred, mitigated, in ſome meaſure, the Pains and Agonies of Death they

they underwent, whereby they dy'd in much greater content of Mind than they would otherwiſe have done; whereas on the contrary, they look'd on themſelves not a little unhappy to die in a Place where no Relations or Friends were preſent to perfom that Office. This appears by *Gen.* 46. 4. where *Jacob* fearing he ſhould die in his way to *Egypt*, by reaſon of his extream old Age, or the length of the Journey, and be thereby depriv'd of theſe Funeral Ceremonies; GOD to remove thoſe fears and comfort him, told him, He ſhould die in peace with his Children about him, and particularly that *Joſeph ſhould lay his Hands on his Eyes*, as the Text expreſſes it, which was as much as to ſay, he ſhould cloſe his Eyes, and take all other care of his Funeral.

Now why this Cuſtom of cloſing the Eyes of the Dead was in ſuch Eſteem and Uſe among the Ancients, there ſeem to be two Reaſons: *Firſt*, It being natural to Men to die with their Eyes open, as *Santorellus* in his *Poſt-Praxis Medic.* p. 18. Philoſophically proves; and Death being compar'd to Sleep, they deſir'd to have their Eyes ſhut, the better to reſemble ſleeping and taking their Reſt. *Secondly*, They might perhaps deſire it, that the By-Standers might not be offended at ſuch an unpleaſant ſight as a ſtaring Corps, with its Eyes and Mouth open, muſt needs preſent, which every one knows looks very ghaſtly: Beſides, the noiſom Smells of the fermenting Stomach were thereby hinder'd from making too ſwift a paſſage into the Room, and offending the Company. That it is therefore convenient to uſe this Ceremony none will deny, yet muſt it not be practis'd too ſoon, leſt the Perſon it is to be us'd to be not actually dead, but only in an *Apoplexy*, *Lethargy*,

Lethargy, or the like, and ſo by keeping his Mouth ſhut with a Muffler, be ſuffocated. Nor are his Eyes to be clos'd 'till after he is actually dead, leſt they open again, as *Santorellus* affirms they will; but this and other Ceremonies of the like nature, which can in no wiſe further Death, in caſe it ſhould prove only an *Apoplexy*, &c. ought to be perform'd before the Corps be quite cold, for afterwards they are not eaſily to be brought to a graceful order, nor will make a handſom Corps, which the Ancients ſo much lov'd to ſee: Hereupon, in a ſhort Time after the Perſon was dead, they clos'd his Eyes, ſhut his Mouth with a Muffler, plac'd his Head ſtreight, brought his Arms to his Breaſt, his Legs cloſe to one another, and then laid the whole Body, with its Members, in a natural form and poſture. But before they proceeded to Anoint or *Embalm* the Body, they were wont to make great noiſes, to rowſe and awake, if poſſible, his fainted Spirits, and thereby fully ſatisfie themſelves whether he were really dead, or only aſleep. To the ſame purpoſe they waſh'd the Body with warm Water, to the end that if it were only numm'd with Cold it might thereby be recover'd. It was a Cuſtom among the *Greeks* to make a mighty Noiſe with the tinkling or ſounding of Brazen Veſſels, but the *Romans* us'd Conclamation, or a general Outcrie, ſet up at equal Intervals before the Corps, by Perſons who waited there on Purpoſe, which was done as *Pliny*, Lib. 7. cap. 52. of his *Natural Hiſtory*, and *Cornelius Celſus*, Præf. Lib. 1. *De Re Medica*, tell us, either becauſe they hop'd by this means, to ſtop the Soul which was now taking its flight, or elſe to awaken its Faculties, which they thought might only be ſilent in the Body without Action; for ſometimes

Shutting the Mouth,

Conclamation,

Sounding of Brazen Veſſels.

ſuch as have appear'd to be Dead, have come to Life again as *Kirkmannus*, *De F. R.* Lib. 1. p. 104. affirms, and ſeveral Phyſicians have given many Inſtances of Perſons, who being bury'd thro' haſte in *Apopletick-Fits*, *&c.* have afterwards come to themſelves, and many times miſerably periſh'd for want of Aſſiſtance. For this reaſon the *Romans*, as *Pancirollus* and *Servius* obſerve, leſt they ſhould be bury'd alive, kept the Bodies ſeven or eight Days, call'd upon them at Intervals, waſh'd them with warm Water, and laſtly us'd *Conclamation* before they burn'd them, which was their manner of Burial. But *Santorellus* in his *Poſt-Praxis Medica*, p. 25. proves *Conclamation* to be a uſeleſs and inſignificant Cuſtom. *Firſt*, he ſays, It is ridiculous to uſe it to ſuch as we are ſatisfy'd are really Dead, from the nature of their Diſeaſe and other Symptoms. And, *Secondly*, To thoſe that we are doubtful of, as in caſe of *Lethargies*, *Apoplexies*, *Hyſteric Paſſions*, *Syncopes*, &c. Since therefore this is no certain Rule to inform us, theſe Perſons being many Times neither ſenſible of burning nor large Scarifications, How can we expect to excite them by Clamours? This alſo is confirm'd by an Experiment of *Galen*'s, *viz.* Whether a Woman was really Dead that lay in an *Hyſteric Paſſion*; but it was ſo far from proving effectual, that when ſhe came to her ſelf, ſhe declar'd ſhe knew nothing of what had been done to her. 'Tis true in ſmall *Syncopes* it may perhaps rowſe the Spirits a little, but in Soporous Diſeaſes, it is commonly an uncertain and ineffectual Remedy, therefore never to be truſted, ſo that we may pronounce it to be a Ceremony neither neceſſary to be us'd, nor uſeful to know whether the ſick Perſon be dead or alive.

The

The Cuſtom of *Waſhing* and *Anointing* the Corps was in no wiſe peculiar to the *Romans*, but us'd likewiſe by the *Hebrews*, *Greeks*, *Trojans* and *Chriſtians*, nay, in almoſt all the civiliz'd Parts of the World, yet 'tis certain it ows its Original to the Invention of the *Egyptians*. That it was us'd in the Primitive Church, appears by the Words of the Apoſtle, *Acts* 9. 37. *And it came to paſs in thoſe Days ſhe (Tabitha) was ſick and dy'd, whom when they had waſh'd, they laid in an upper Chamber.* Alſo *Johan. Chryſoſt.* as we find in *Theodoret*, Homil. 84. *Alphonſus Salmeron*, Tom. 10. *De Sepultura Chriſti*; and others affirm Chriſt's Body was waſh'd before it was anointed. We read in *Plutarch*, that *Philippus Libertus* waſh'd the Body of *Pompey* with Salt Water, which perhaps might be either becauſe it was more Abſterſive, or that it help'd to prevent Putrifaction, and it is not improbable the *Egyptians* might have been accuſtom'd to waſh the Body with the ſame Pickle they us'd in the Salination, or with *Phœnician* Wine, which they waſh'd the Entrails and inſide of the Body with, in order to the *Preſerving* and *Embalming* it: But more commonly the Ancients us'd warm Water, both that they might thereby cheriſh and comfort the benumb'd and lifeleſs Limbs, and invite the natural Heat again into the Body, by doing which they better ſatisfy'd themſelves whether the Body were really dead or not, and alſo that if it were paſt recovery, they might by thus cleanſing the Body from all Filth and Purgings at the Noſe, Mouth or lower Belly, render the Corps more decorous, and ſightly, as 'tis a Cuſtom among many at this Day, to comb the Hair, ſhave the Beard, and perfume the Corps with ſweet Odours.

Waſhing the Corps.

Two other Reaſons are given for waſhing a dead

Body, *Firſt*, That it might be the fitter for anointing. *Secondly*, *Johannes Buxtorſius*, *in Synagog. Jud.* cap. 35. ſays, That it might be pure and clean when it came to give an account of its Sins. Theſe Ceremonies were carefully practis'd among the *Jews* as well as the *Greeks* and *Romans*, according to what *Maimonides in Tract. de Luctu*, Chap. 4 Sect. 1. obſerves, *Mos vel Conſuetudo eſt in Iſrael, circa Mortuos & eorum Sepulturam, ut cum quis mortuus eſt, ejus Occulos occludant, & ſi Os ipſius fuerit apertum, Maxillas ejus ligant, ne iterum aperiatur. Obturatur etiam locus, per quem Excrementa ejiciuntur, ſed hoc poſtquam Corpus fuerit Lotum. It was a Cuſtom among the* Iſraelites, ſays he, *towards the Dead and their Burial, that whenever any one was departed, they cloſed his Eyes and ſhut his Mouth (keeping his Jaws cloſe with a Muffler) that it might not open again. Then they ſtopp'd the vents of the Body, and laſtly waſh'd it.*

Anointing the Body.

After the Body was waſh'd, it was *Anointed*, which ſtrictly ſpeaking, was *Embalming*, and differ'd in nothing but preſerving the Corps for a longer or ſhorter ſpace, purſuant to the manner of performing it, the nature of the Drugs, or compoſition of the Ointment. This Cuſtom of anointing the Dead was very common among the *Egyptians*, as *Pliny* in his *Nat. Hiſt.* Lib. 2. Cap. 37. writes, *Egyptiis Mos eſt Cadavera adſervare Medicata. It is a Cuſtom among the* Egyptians *to keep their Bodies Embalm'd*, that is, anointed and preſerv'd by Aromaticks. This anointing was perform'd on the outſide of the Body, with a compoſition of bitter and Aromatick Ingredients, after which, they ſtuff'd the inſide with the ſame dry Spices and Gums as were us'd in the Ointment; in doing which, and rouling or dreſſing the Body, they ſpent Forty Days. *Diodorus Siculus*,

Siculus, Lib. 1. *Bibliothecæ*, No. 91. ſays, *After they had waſh'd the Body with Palm-Wine, wherein Aromaticks had been boil'd or ſteep'd, they firſt anointed it with Ointment of Cedar, and then with that of Myrrh, Cinnamon, and other Drugs.* This not only preſerv'd the Corps, but alſo made it fragrant and ſweet, and of this Ceremony the *Egyptians* were the firſt Inventors. From them the *Hebrews* deriv'd their Cuſtom of *Embalming*, which was us'd chiefly towards their Kings or Great Men. The firſt of this kind was when *Joſeph* commanded the Phyſicians of *Egypt* to *Embalm* his Father *Jacob*, Gen. 50. 2, 3. from whom the *Jews* learn'd it, and brought it with them into the Land of *Canaan:* But this manner of Anointing or *Embalming* among the *Hebrews* was very different from that of the *Egyptians*, for their Method was Thirty, Forty, and ſometimes Seventy Days in performing, and that by Balſamic Matters put into the Cavity of the Body, they firſt taking out the Bowels and Entrails; but the *Hebrew* way was one ſhort anointing and applying Aromatick and Balſamic Ointments to the external Parts, without any Embowelling, and this was done rather out of Reſpect to, and Veneration of the Dead, than to prevent any Putrifaction. Thus we read of King *Aſa*, 2 Chron. 16. 14. *That they bury'd him in his own Sepulchre, which he had made for himſelf in the City of David, and laid him in the Bed which was fill'd with ſweet Odours and divers kinds of Spices, prepar'd by the Apothecaries Art, and they made a great Burning for him.* That is, they laid his dead Corps on a Bed fill'd with ſuch Aromaticks, prepar'd by the Apothecary, as were wont to be us'd in *Embalming*, and afterwards burn'd ſweet Odours and Perfumes at his Funeral. Now this

The *Hebrews* Embalming different from that of the *Egyptians*.

this was accounted very Honourable to be done at the Exequies of Kings, and was afforded King *Zedekiah*, tho' he dy'd in a ſtrange Land, *Jerem.* 34. 5. Hereby it appears, thro' the length and injuries of Time, they might loſe that Art of *Embalming* which the *Jews*, their Anceſtors, had learn'd from the *Egyptians*, or elſe had their Tradition ſo confuſedly left to Poſterity, that they were forc'd to deviate from the antient Cuſtom; for the beſt conſtruction we can put upon *Embalming* of the latter Ages, was anointing the Corps with bitter and Aromatick Ointments, compounded by the Apothecaries, which nevertheleſs was rather a Ceremony, and render'd the Corps ſweet and fragant, than prevented Putrifaction. Thus the moſt devout *Nicodemus* and *Joſeph* of *Arimathea* Embalm'd the Body of Chriſt, both out of the Reſpect they bore him, and according to the Cuſtom of their Nation. Thus, ſays the Text, *They took the Body of Jeſus, and wound it in Linnen-Cloaths, with the Spices* (*viz.* about an Hundred weight of Myrrh and Aloes) *as the Manner of the Jews is to bury*, John 19. 40. Likewiſe Holy *Mary* anointed the Feet of Jeſus, whilſt alive, with a moſt coſtly and rich Ointment of Spikenard, which was done by way of Anticipation in order to his Burial, as the Words of our Saviour himſelf imply, *John* 12. 7. So alſo without doubt *Lazarus*, who was no mean *Jew*, was Embalm'd, nevertheleſs *Martha* fear'd he ſtunk, tho' he had been Dead but four Days, *John* 11. 39. Thus you ſee the more Modern way of *Embalming* among the *Jews*, was only anointing the Body with an Ointment compounded of ſweet Spices, whoſe chief Ingredients were Myrrh and Aloes, and which was not only very grateful to the Smell, but alſo dry'd up the Humidity

Jewiſh Embalming rather a Ceremony than Preſerving the Corps.

midity of the Body, preventing an immediate Putrifaction, and likewiſe by its bitterneſs kept the Worms from eating it. The Cuſtom of ſuch like anointing the Dead was moreover very common among the *Greeks*, inſomuch, ſays *Athenæus* Lib. 15. that they ſtudied what Ointments were moſt agreeable and fitting for every Member of the Body. From them it deſcended to the *Romans*, and was accounted one of the moſt commendable Actions of this Life, as being an Honour which appertain'd to the Dead, as *Pliny Nat. Hiſt.* Lib. 12. cap. 1. relates, wherefore after they had waſh'd the Corps, they anointed it, ſays he, with Odoriferous and Aromatick Ointments. The *Babylonians* either anointed their Dead with, or laid them in Hony. The *Perſians* and *Scythians* did the ſame with Wax. The *Æthiopians* with a ſort of Parget; and others us'd Compoſitions either of *Salt*, *Nitre*, *Aſphalt*, *Bitumen*, *Cedar*, *Balſam*, *Gypſum*, *Lime*, *Petrole*, *Naptha*, *Turpentine*, *Roſin*, or the like, of which ſee *Kirkmannus de F. R.* p. 62.

Anointing the *Dead* to what purpoſe us'd.

Now the general Intention of theſe Anointings, was either that ſuch Bodies as were to be bury'd might thereby ſmell ſweet and pleaſant, and be kept a long while uncorrupt, or elſe that thoſe that were to be burn'd might not only catch Fire the ſooner; but alſo to the end the Air might be perfum'd by the ſweet ſmelling Ointments and Balſams, and thereby the Stench of the burning Fleſh not be perceiv'd. Others give a threefold Reaſon for this ſort of *Embalming*, as, *Firſt*, A Phyſical, That all Stench and Putrifaction might be driven away from the Body. *Secondly*, A Civil, That it was a principal Honour exhibited to Juſt Men. And, *Thirdly*, A Myſtical, It being a Teſtification of

our

our Faith in the Reſurrection of Bodies, and a *Symbol* of future Incorruptibility. *Vide Quenſtedt De Sepult. Vet.* p. 85.

Attiring the Corps,

After the Body was *waſh'd* and *anointed*, they wrapp'd it in fine Linnen, and dreſt it in a proper Habit. The firſt is only to be underſtood a Winding-Sheet, either intire, or in two, three or more pieces, fitted to the Head, Trunk and Limbs of the Body, bound on with Roulers; but the latter was various according to the ſort of Garment, or Quality of the Deceas'd: The firſt was uſually white, prepar'd by ſome Woman or Friend in the Perſons Life-Time, on purpoſe for this particular uſe; the other was of divers colours, as Purple, Scarlet, *&c.* and of ſeveral degrees of Richneſs, according to the Rank, Quality or Profeſſion of the Deceas'd, or as he had perform'd any extraordinary Exploit in War, or otherwiſe honourably behav'd himſelf for the Honour of his Country. So that as the one was ſuch as he uſually wore in his Life-Time, the other was more Splendid, and given for a Reward to his Virtues. Hence it is the Dead were term'd proud, as having never wore ſo rich a Garment during their Lives, ſays *Soſia apud Plautum in Amphitruone.* This Cuſtom is ſaid to have been firſt us'd by the *Greeks*, but if we enquire more ſtrictly into it, we ſhall find this, as well as other Ceremonies, owes its Origin to the *Egyptians*, tho' the manner of performing it be different; for the *Greeks* cover'd their Dead from Head to Foot, firſt with fine Linnen, and then put over that a white Veſt, which was a ſort of *Pallium* or Cloak they wore commonly when alive. So likewiſe the *Athenians* and *Lacedemonians* dreſs'd their Dead in a Garb ſuitable to every ones Condition, and honourably

With fine *Linnen* and a *Veſt.*

nourably adorn'd ſuch as had behav'd themſelves well in War with a Purple or Crimſon Veſt, as *Alexander Sardus de Mor. & Rit. Gent.* Lib. 1. cap. 25. relates. As the *Greeks* put on their Dead the *Pallium*, ſo the *Romans* us'd their *Toga* or Gown, conformable to every One's degree. That ordinarily us'd at the Funerals of vulgar Citizens was alſo white, but the Richer ſort, as likewiſe thoſe that had acquir'd Honour by their Valour and Vertue, were more ſplendidly Attir'd and carry'd out in State in the view of the Public, ſo that any one might know the Face and Sex of the Deceas'd from the manner of their Cloaths and Ornaments. Now this was ſo well obſerv'd by the Ancients, that as *Juvenal*, Satyr 3. informs us, in ſome parts of *Italy*, tho' the Inhabitants were ſo rude as not to wear the *Toga* whilſt they liv'd, yet would they not want it at their Deaths:

Pars magna Italiæ eſt, ſi verum admittimus in qua,
Nemo Togam ſumit niſi Mortuus.

Some diſtant Parts of *Italy* are known,
Where none but only dead Men wear a Gown.

Alſo the *Jews* us'd to wrap their Dead in fine Linnen, but differ'd from others in this reſpect, That they did not hold it lawful to dreſs the Body of a Prince in a more coſtly Garment than others had, and as *Cl. Salmaſius apud Tho. Bartholinum de Latere Chriſti aperto*, p. 377. obſerves, the Body of our Saviour was only wrapp'd in fine Linnen, his Head in a *Sudarium* or Handkerchief, and the whole ſwathed up from Head to Foot, with Rowlers like to the Swathes of Children.

John Henry Heiddegger in Diſſert. de Sepult. Mort. Sect. 30. divides this Linnen into three ſorts: *Firſt*, A ſhort piece, which was call'd *Sudarium*. *Secondly*, A longer, nam'd *Syndon*. And, *Thirdly*, That which kept both theſe on, bound up the Hands and Feet, and cover'd the reſt of the Body, was term'd *Faſcia* or a Swathing-Band. This ſeems clearly intimated in the Goſpel of St. *John*, 11. 44. *And he that was dead came forth, bound Hand and Foot with Grave-Cloaths, and his Face was bound up with a Napkin:* Therefore we are to underſtand, as the Evangeliſt here ſpeaks of *Lazarus*, that the Arms were laid cloſe to the Body, ſo that they almoſt reach'd the Knees, and afterwards rowl'd up together with it; but it may perhaps be ask'd why the Body ſhould be Cloath'd at all, and why it might not be as well carry'd out Naked and uncover'd? To this *Antonius Santorellus* in his *Poſt-Praxis Medica*, p. 104. anſwers, That all Nations have taught the Body ought to be Cloath'd, ſince no Man has hitherto every been ſo immodeſt as not to be aſham'd of his own Nakedneſs; for altho' this ſeems to ſignifie nothing to the Dead, who are without Senſe or Shame, yet becauſe the Eyes of the Living are offended at the Nakedneſs of the Body, all have for that Reaſon thought fit to Cloath their Dead: Moreover, not only Deformity is thereby remov'd from a Corps, but we thus procure as much as poſſible that it may appear Comely, and beſides 'tis more decent to ſee a Body Cloath'd than Naked. On this account the *Greeks* Cloath'd their Dead in white Veſts or Garments, by reaſon of the purity of that Colour, White, according to *Plutarch* in *Problem.* being alone ſincere, pure, and no ways infected, ſo that the Dead ſeem to be render'd in a manner ſimple, pure and

Why the *Body* ſhould be *Cloath'd.*

Why with *white Veſts.*

and ſeparate from any mixture: But at length a certain Luxury of Oſtentation crepp'd into theſe Habits, wherefore the *Spartan* Law-Giver *Lycurgus*, order'd that Perſons of the greateſt Valour and Worth ſhould be bury'd in nothing but a red Coat, which was the common Dreſs of Soldiers, and that the reſt ſhould be deny'd even that; for he thought it wholly abſurd and unreaſonable the Dead ſhould be deck'd with ſuperfluous Ornaments and Riches, therefore neither Ointments nor Perfumes were us'd in that Common-Wealth, being look'd on as conducing nothing to the Felicity of the Dead, and therefore unworthy of the *Lacedemonians* Gravity. Thus St. *Jerom* inveighs againſt them: *Cur & Mortuos veſtros auratis obvolvis Veſtibus? Cur Ambitio inter Luctus, Lacrymaſq; non ceſſat? An Cadavera Divitum, niſi in ſerico, putreſcere nequeunt? Why do ye Cloath even your Dead in Cloth of Tiſſue? Whence comes Ambition to continue amidſt Grief and Sorrow? Cannot a Rich Carcaſs, think ye, rot out of a Silk-Covering?* St. *Chriſoſtom* alſo thus exclaims: *O inanem Gloriam! Quantam in Luctu Vim, quantam Amentiam oſtendit! O empty Glory! How does it exert it ſelf in Grief, how diſcover its Madneſs!* Likewiſe in *Homil.* 84. he thus writes, *Tu cum audieris Nudum Dominum reſurrexiſſe, ceſſa, quæſo, ab inſana Funeris impenſa. Quid ſibi hoc ſuperfluum vult & inutile Diſpendium, quod ipſis, qui faciunt, plurimum affert Detrimenti, Mortuis nullum Utilitatem vel Dammum potius? Sumptuoſa namq; Sepultura nonnunquam Cauſa eſt, ut Fures Cadaver effodiant, & nudum & inſepultum projiciant. Thou when thou ſhalt hear thy Lord riſe from the Dead, naked and unadorn'd, refrain, I beſeech thee, from thy vain Funeral-Expences. What ſignifies all this ſuper-*

fluous and unprofitable Charge, which many times prejudices the Living, yet never does any Good to the Dead, but rather Harm? For oftentimes it happens a coſtly and ſumptuous Interment, tempts Thieves to dig up the Rich Carcaſs, and throw it out Naked and unbury'd. Hence St. *Auſtin*, ſpeaking of his Mother, ſays, *Illa iminente Die, non curavit Corpus ſuum ſumptuoſe contegi. She with her laſt Breath did deſire her Body might not be ſplendidly Interr'd.* Notwithſtanding this, the aforeſaid St. *Chriſoſtom* approves the uſe of theſe Things in a moderate way; for after he had ſo ſeverely inveigh'd againſt them, he thus concludes, *Non ut Sepulturam tollam, dico abſit, ſed Luxuriam & ſuperfluam Ambitionem. I am not for taking Burial wholly away, far be that Thought from me, but I would have Luxury and unneceſſary Ambition retrench'd.*

Antonius Santorellus thinks the Body ought to be carry'd out cover'd, as well in reſpect to the Living as the Dead, to the Living, leſt they may be offended by ſome ſmall Perſpirations of the Carcaſs, and to the Dead; leſt being uncover'd, it might be more liable to external Injuries. For this Reaſon the *Egyptians*, who were wont to keep their Dead publickly in their Houſes, richly attir'd them in fine Linnen, and adorn'd them with Gold and precious Stones; alſo painted them with Hieroglyphicks, thereby ſetting them forth in the moſt noble manner. Thus by ſuch a kind of Cloathing as is us'd in Embalming, *viz.* wrapping in Cerecloth, *&c.* all other Inconveniencies are prevented, nor can it be thought ſo great a Vanity to Cloath a preſerv'd Corps as one that is corrupt and putrifying; but we may allow it reaſonable enough to adorn ſuch in a moderate way, ſuitable to its Quality.

When

When the Body was dreſs'd, they Crown'd it, which Cuſtom was firſt us'd by the *Greeks*, *Lacedemonians* and *Athenians*, from whom it deſcended to the *Romans*: Now if the Deceas'd had, thro' Valour in War, obtain'd but any one of the honourary Crowns, it was put on his Head, and carry'd out with him to his Burial; and this, to the end the Reward of Virtue might in ſome meaſure be enjoy'd after Death. For this reaſon *Cicero* obſerves, *Lib.* 2. *De Legibus*, That the Laws commanded that Crown which was gotten by Virtue, ſhould, without fraud, be put on him that obtain'd it, and that ſuch Ornaments of Praiſe belong'd to the Dead. Other Perſons were Crown'd with Chaplets of Flowers and green Branches, ſuch as Lillies, Roſes and Violets, Olive and Bay-Leaves, and the like precious Flowers and Plants. With theſe they likewiſe adorn'd the Couch the Body was to lye on, as the *Jews* did theirs with ſweet Odours and Spices, as we have before obſerv'd of King *Aſa*, 2 *Chron.* 16. 14. Alſo in like manner as we at this Day fill Coffins with the like Perfumes, or for want of them, with ſweet Herbs and Flowers, *viz.* Roſemary, Lavender, Marjoram, Time, Flowers of Jeſſamin, Orange, Lillies of the Valley, *&c.*

Crowning the Dead.

This Ceremony of *Crowning the Dead*, *Suidas* thinks was either taken from the *Games*, wherein the Conquerors were rewarded with Crowns of Leaves, ſignifying the Dead had finiſh'd their Courſe, or was deſign'd to expreſs the unmix'd and Everlaſting Pleaſures the Dead were to enjoy upon their Removal out of this ſinful and troubleſom World, for Garlands were Emblems of Mirth and Rejoycing, therefore uſually worn at Banquets and Feſtivals. The ſame may be obſerv'd

Whence Deriv'd, and to what End.

obſerv'd of Ointments and Perfumes, the conſtant Concomitants of Gaiety and Joy. But whatever was the cauſe of theſe Cuſtoms being ſo generally obſerv'd by the *Heathens*, it was not approv'd by the Primitive *Chriſtians*, but look'd on as little leſs than Idolatry, as may be particularly ſeen in *Minutius Fælix* in *Octav.* p. 109. and in *Tertullian de Corona Mil.* Nevertheleſs, *Antonius Santorellus* in his *Poſt-Praxis Medica*, p. 151. ſays, *If Crowns were invented as Ornaments, and to preſerve Health, Pleaſure and Virtue, why may not the Dead be Crown'd? And ſince thoſe who fought boldly and ſtrenuouſly, were among the* Heathens *adorn'd with various ſorts of Crowns, why may not the* Chriſtians, *who fight for Eternal Health, and overcome more powerfull Enemies (the Luſts of the Fleſh) be thought more worthy of ſuch Crowns?* Nor has it diſpleas'd ſome *Chriſtians*, tho' perhaps it might the *Primitive*, to carry a Garland before the Corps, or fill the Coffin, or ſtrow the Way or Grave with Flowers, and this without any manner of Superſtition. Thus *Prudentius* a *Chriſtian* Poet writes:

Nos tecta fovebimus Oſſa,
Violis & Fronde frequenti,
Tumulumq; & frigida Saxa,
Liquido ſpargemus Odore.

We on the cover'd Bones o'th Dead,
Sweet Violets and Leaves will ſtrow,
Whilſt the Tomb, that cold hard Bed,
Shall with our liquid Odours flow.

Laying out the *Corps.*

The next Ceremony that follow'd, was laying out the Corps, which after it was Waſh'd, Anointed, Cloath'd

Cloath'd and Crown'd, was brought from the inner part of the Houſe into the Porch or Entrance, and laid at the very Threſhold. The pooreſt People were laid on the Ground or a Bier in an ordinary Coffin, *&c.* But the richer Sort on a Bed or Couch, adorn'd ſometimes with Jewels, Arms, Books and other Things in which they moſt delighted whilſt they liv'd, but commonly with all kinds of fragrant and precious Flowers. Now the Reaſon why they thus plac'd the Corps in public View, was that all Perſons might ſatisfie themſelves whether the Deceas'd had any Wounds, or other Marks of an untimely and violent Death. The like Cuſtom we have in thoſe we call *Searchers*, who are to examine into the Cauſe of the Perſons Death, make their Report accordingly, and give an *Affidavit* thereof: It may be farther obſerv'd, the Feet of the Deceas'd were always turn'd next the Door or Gate, to ſhew they were never to return after they were thus carry'd out. *This Cuſtom*, ſays *Pliny*, *is but according to the Courſe of Nature, for we uſually come into the World Head foremoſt, but are carry'd out the contrary way*, of which ſee *Kornmannus de Mirac. Mortuor*, Cap. 58. Whilſt the Body lay in this Place, 'twas cuſtomary to give it conſtant Attendance, to defend it from any Violence or Affront that might be offer'd. The Corps being thus decently laid out on the Couch or Bier, is now rightly compos'd for Sepulture, and in a readineſs to be carry'd out to the Grave, ſo ſoon as theſe Ceremonies ſhall be ended; the next Thing therefore we have to ſpeak of is the *carrying it out* to be Interr'd.

Thus much was done before the Funeral, at it we may take notice of two Things, the *Elatio* or carrying forth, *Carrying forth the Corps.*

forth, and the *Act* of *Burial.* What concerns the firſt of theſe will appear by our obſerving the *Day*, *Time*, *Perſons* and *Place*; what *Day* after the Perſon's deceaſe was appointed for the Funeral is not well agreed on, nor does it ſeem to have been limited, but was various, according to the Cuſtom of the Country, or Circumſtance of the People. *Alexander ab Alexandro* in Lib. 3. cap. 7. *Gen. Dier*, tells us Bodies were kept ſeventeen Days and as many Nights before they were Interr'd. Alſo *Servius* was of Opinion, the Time of *Burning* the Dead was the Eighth Day after Death, and the Time of *Burying* the Ninth; but this muſt only be underſtood of the Funerals of Great Perſons, which could not be duly ſolemniz'd without extraordinary Preparations, whereas Men of inferior Rank, were committed to the Ground without ſo much Ceremony and Pomp. The antient Burials ſeem to have been on the Third and Fourth Day after Death, nor was it unuſual to perform Solemnities, eſpecially of the poorer Sort, on the very Day of their Death, yet are there many Inſtances to prove no ſet number of Days were obſerv'd; however, this Care ought particularly to be taken, that the Dead be not carry'd out too ſoon, for thro' too much haſte, it has ſometimes happen'd the Living have been bury'd for the Dead.

The *Time* of carrying forth the Corps was likewiſe various, and us'd either in the Morning, at Noon, or in the Night, according to the Cuſtom of the Country, or Conveniency and Condition of the Perſon deceas'd. Thus the *Athenians* made their Funeral Proceſſions before the Sun-Riſing, and the *Greeks* perform'd the like Ceremony in the forepart of the Day, or about Noon: So alſo the *Hebrews* bury'd their Dead

By ſome us'd in the *Day* and by others in the *Night.*

in

in the Day-Time, as *Sopranes*, *David. dig.* fol. 487. aſſerts; but the *Romans* made uſe only of the Night, as the name of Funeral, *Servius* thinks, denotes, being, as he ſays, deriv'd *a Funalibus*, from the Torches, in like manner as the *Veſpillones* (Bearers) were ſo call'd from *Veſper* the *Evening*; yet this Cuſtom was not long obſerv'd at leaſt in publick Funerals, tho' it ſeems to have continu'd in private ones, nevertheleſs, the carrying of Torches and Tapers ſtill remain'd in practice, even when the Dead were bury'd in the Day-Time. This was a greater extravagance than the other, inaſmuch as tho' in burying by Day they at firſt intended to ſuppreſs the Charge of Torches, *&c.* yet at laſt they not only burn'd theſe in vain to light the Sun, but alſo increas'd all other Funeral-Expences to that degree, that Laws were fain to be made to reſtrain them; but, omitting ſuch ſuperfluous Ceremonies, we muſt grant the Day-Time to be the fitteſt for publick Funerals, and the Night for private ones, both which have been us'd indifferently, as Occaſion ſerv'd, as well by the *Primitive Chriſtians* as others: The firſt were chiefly choſen whilſt they were in a quiet State, but the latter were made uſe of in Times of Perſecution.

How *carry'd forth* to the *Grave.*

Now as concerning the Act or manner of *carrying forth* the dead Body, from the Houſe wherein it was prepar'd for Burial, to the place where it was to be interr'd, it is ſaid of the antient *Grecians*, that they carry'd ſuch out without any ſupport, tho' it was a more frequent Cuſtom in the antient Church to bear the Dead on Mens Shoulders; afterwards they plac'd them in a Coffin, on a Bier, Bed, or Couch of State, and ſo convey'd them to the Sepulchre on their Shoulders. This Duty was generally perform'd by the next

Heir or neareſt Relations, and ſometimes the Magiſtrates, Senators or chief of the Nobility bore the Bodies of thoſe who had deſerv'd highly of the Common-Wealth, of which ſee ſeveral Examples in *Quenſtedt*, p. 114. but Perſons of meaner Rank, nay, and ſometimes even Great Men, that had been hated by the People, were carry'd forth to their Burial by the *Veſpillones* or *Sandapilarii*, that is, the Sextons or common Bearers, who liv'd by that Employ, and in this laſt way of bearing out the Dead, we may ſuppoſe them to have us'd the *Sandapila* or common Bier, as the others did the *Lectic*æ or *Lecti*, that is, the Litters or Beds; for the *Romans* us'd two ſorts of Biers, the one call'd *Lectica*, which was for the Rich, and the other *Sandapila*, for the Poor. We read of this Bed in the carrying forth of *Abner*, 2 *Sam.* 3. 31. where the Tranſlation is, that *King David himſelf follow'd the Bier*, which word in *Hebrew* ſignifies a Bed. How this was wont to be perfum'd with Spices and deck'd with precious Flowers has been intimated before, as alſo how the Corps was Dreſs'd, Crown'd and expos'd to public View; but here we will take notice of the Pride and Vanity of the *Romans*, who were accuſtom'd to Paint or put a beautifying Waſh on ſuch whoſe Faces were deform'd, that they might thereby appear handſomer while Dead than Living, which Cuſtom is ſaid to be us'd even in *France* and *Italy* at this Day; but in caſe the Viſage were very much diſtorted by its Change, bruis'd by the fall of an Houſe, maim'd by any other Accident, or the like, ſo that it was not fit to be ſeen, then were they wont to throw a Covering or Pall over it.

Perſons at the Funeral. The Perſons preſent at Funerals were the Dead Man's Friends and Relations, who thought themſelves under

under an Obligation to pay this laſt Reſpect to their deceas'd Parent or Friend, who commonly had Legacies left in his Will, that they might appear in decent Mourning, and accompany the Corps with greater Solemnity: Beſides theſe, others were frequently invited to encreaſe the Funeral-Proceſſion; but this only where the Laws did not reſtrain ſuch Pomp as they ſometimes did in ſome Places, either to prevent the Diſorders that often happen'd at ſuch promiſcuous Meetings, or to moderate the exceſſive Charges of Funerals.

The Habit theſe Perſons wore was not always the ſame, for tho' they ſometimes put on Mourning, and, in common Funerals, retain'd their ordinary Apparel, yet were the Exequies of Great Men commonly celebrated among the *Pagans*, with expreſſions of Joy for the reception of the Dead into Heaven. The Herſe was follow'd by abundance of Men and Women cloath'd in white Garments, and bedeck'd with Garlands, as is uſual in Feſtival-Solemnities. The Funeral was ſolemniz'd with *Pæans*, or Songs of Triumph, and Dances: This Cuſtom was in uſe among the *Greeks*. The *Chineſes*, *Syracuſans* and *Argives* mourn'd in white, as did alſo the antient *Romans*; but after their Empire was ſettl'd they us'd black. The *Hebrews*, &c. mourn'd in black; the *Carthaginians* hung their Walls with black, whence at this Day, to ſhow the greater demonſtration of Grief, Palaces of Emperors, Kings and Princes, as likewiſe Churches and Houſes of private Perſons, are upon like occaſions us'd to be hung with black, which Cuſtom was anciently practis'd by many Nations, by reaſon this Colour was accounted the moſt agreeable to Mourning and Sorrow.

The *Mourning-Habit*.

The Funeral *Proceſſion.* Next we ſhall ſpeak of the Funeral *Proceſſion*, and of ſuch Perſons as went before and uſually follow'd the Funeral-Bed: When the Herald had marſhall'd all in good Order, the Proceſſion began to move, and we are to take notice it was often made on Horſeback or in Coaches; but at the Funerals of Perſons, to whom a more than ordinary Reſpect was due, all went on Foot: Firſt march'd the Muſicians with Trumpets, Flutes, Cornets, Pipes and other Muſical-Inſtruments, ſounding moſt ſorrowful and mournful Notes; next came the *Præficæ* or Women hir'd to mourn and ſing doleful Songs in Praiſe of the Deceas'd: Theſe us'd ſtrange Shriekings and Geſticulations, beating their Breaſts, tearing their Hair and the like, ſo that by their falſe Tears and feign'd Sorrow, they mov'd others to cry in good earneſt. Theſe fooliſh Songs and ridiculous Incantations *Juſtinian* the Emperor prohibited, introducing in their room Pſalms and Hymns, which among the *Chriſtians* continue to be ſung before the Corps even at this Day, and that to cheriſh their Hearts and allay their Grief. If the Deceas'd had been eminent for his Warlike Atchievements, then the Arms, Standards and other Trophies taken by him were uſually carry'd before him. Next follow'd the Prieſts and Religious Orders, tho' the ordinary way was for the Body to go firſt and the reſt to follow, whereby the Survivors were put in mind of their Mortality, and warn'd to remember they were all to go the ſame way the Deceas'd had gone before them: Then immediately after the Corps came the Relations or true Mourners, apparell'd in proper Habits, and the Women with their Hair diſhevell'd and their Faces cover'd with Veils; the reſt follow'd at ſome diſtance,

and

and the Funeral-Pomp was clos'd up by the common People.

But to ſpeak ſomewhat of the antient Manner of *Mourning*, you muſt know that was various according to the ſeveral Cuſtoms of Countries, yet this may be laid down as a general Rule amongſt moſt Nations, that the better to expreſs their Sorrow for the loſs of a deceas'd Relation or Friend, they on occaſion of his Death differ'd as much as could be from their ordinary Habit and Behaviour. Hence Mourners in ſome Cities demean'd themſelves after the ſame manner that in other Countries expreſs'd Joy, and what was eſteem'd Rejoycing in ſome was in others a token of Sorrow: For Example, in ſome Places it was cuſtomary to wear ſhort Hair, where long was a token of Mourning, but in others, where long Hair was in Faſhion, Mourners were accuſtom'd to ſhave themſelves. The moſt uſual ways, whereby the Ancients expreſs'd their Sorrow, was by refraining from Muſick, Banquets and Entertainments, from Garlands or Crowning themſelves, from Wine and ſtrong Drink, and in a Word, from every thing that occaſion'd Mirth, or look'd Gay and Pleaſant: Such things were not judg'd fitting to be admitted into ſo melancholly a Society as that of Mourners, to whom even the Light was to be odious, and nothing deſirable but Darkneſs and loneſom Retirements. Theſe they thought beſt ſuited with their Misfortunes, and therefore ſequeſter'd themſelves from all Company and publick Solemnities, nay even refrain'd from the very Comforts and Conveniencies of Life. They uſually confin'd themſelves within Doors, and abſtain'd from all Luxury, Ointments, Baths, Venery, *&c.* and on the contrary faſted and put on black

Manner of *Mourning.*

Habits,

Habits, differing not only in Colour from their ordinary Apparel, but alſo in Value, being only of a courſe and cheap Stuff. They ſprinkl'd Duſt on their Heads, nay, rowl'd in the very Dirt, thinking they ſhew'd the greater Sorrow and Dejection by how much they were the more dirty and naſty. Theſe Cuſtoms were likewiſe practis'd in the *Eaſt*, whence we find ſo frequent mention of Penitents lying on the Ground, and putting on Sackcloth and Aſhes: They were ſo far from wearing good Apparel, that they frequently burn'd their richeſt Goods and Cloaths, and rent and tore what they had off their Backs, on the firſt news of any great Calamity: Thus *Reuben* did, *Gen.* 37. 29, and Verſe 34. *Jacob rent his Cloaths, and put Sackcloth on his Loins, and mourn'd for his Son many Days.* So in the 2 *Samuel* 3. 31. *David* commanded his Servants to mourn for *Abner*; and thus alſo mourn'd *Hezekiah*, 2 *Kings* 19. 1. See alſo *Nehem.* 9. 1. *Eſther*, 4. 1. and *Lamentations* 2. 10.

With Sackcloth and Aſhes.

They alſo on ſuch occaſions ſhav'd off their Hair, beat their Breaſts, cut their Fleſh, and with their Nails tore holes in their Faces, that they might appear the more deform'd and diſcontented. Theſe frantick Actions, tho' practis'd ſometimes by Men, were more frequent among Women, whoſe Paſſions were more violent and ungovernable; they wore their Hair long, diſhevel'd and careleſly flowing about, contrary to the uſage of the Men who ſhav'd theirs. The *Heathens* were ſo ſuperſtitious in theſe Ceremonies, that they extended the Practice of them to a higher degree than the *Jews*, for they hir'd feign'd Mourners to make frightful Howlings and ſad Lamentations for the Dead, and were wont to cauſe even their Horſes, Mules, *&c.*

Cutting and tearing their Fleſh.

to ſhare in their Sorrows, by ſhaving their Manes, and the like. Theſe cruel and ridiculous Ceremonies were reſtrain'd by Laws made on purpoſe, to reſtrain ſuch Exceſſes in Funerals; nevertheleſs a moderate Sorrow and Mourning was never diſallow'd, but on the contrary commended and promis'd as a Bleſſing to the Godly, and the want thereof threaten'd as a Malediction or Curſe, *Iſaiah* 57. 1. *To mourn at the Interment of our Friends* (ſays *Weever*, p. 16.) *is a manifeſt Token of our true Love:* By it we expreſs that natural Affection we had to the departed Perſon, but this ought always to be with a Chriſtian moderation, whereby our Faith towards GOD is demonſtrated. He gave us natural Affections, and commanded us to love one another, and is not pleas'd ſuch Love ſhould end with our Friends Life, but rather that we ſhould retain all due Reſpect to his Memory. *Antonio de Guevara* in his 10th Letter, Engliſh'd by Mr. *Savage*, ſays, *The Heart of Man is tender, and not able to part with any Thing it loves without Concern.* This daily Experience teaches us even in Brutes, who will in like manner mourn for the Abſence or Death of their Companions or Young; for this Reaſon our Author thus Expoſtulates, *Why ſhould we not*, ſays he, *be allow'd to ſhed Tears and lament over the Graves of our Friends, ſince we are of a ſuperiour Nature to Beaſts?* Some account Weeping a weakneſs and effeminacy, but there are ſufficient Examples to prove the contrary, for if ſuch great and wiſe Men as Kings and Patriarchs wept, ſurely a moderate Mourning for the Dead is juſtifiable and pious; nay, the Holy Scripture ſhews how thoſe devout Men were commended who made great Lamentations over *Stephen*'s Burial. We read

Moderate *Weeping* commendable.

Us'd by Kings and Patriarchs.

in

in the Old Teſtament how *Abraham* mourn'd and wept for his Wife *Sarah*, Gen. 23. 2. and in *Chap.* 50. *ver.* 1, 10, 17. we find *Joſeph* wept over his dead Father *Jacob*, and mourn'd for him: So King *David* follow'd the Bier of *Abner* weeping, and when he came to the Grave, both he and all the People wept, 2 *Sam.* 3. 31, 32. At another Time, when he heard the News of his Sons being ſlain, *He aroſe and tore his Garments and lay on the Earth, and all his Servants ſtood by with their Cloaths rent*, 2 Sam. 13. 31. likewiſe Verſe 33, 36. when it was told that *only Amnon was dead, The King's Sons lift up their Voices and wept, and the King alſo, and all his Servants wept very ſore.* At another Time he made great Lamentation for his Son *Abſalom*, 2 *Sam.* 18. 3. nevertheleſs he did not allow of immoderate Grief and Mourning, but reprov'd it himſelf, as you may read, 2 *Sam.* 12. 23. and this becauſe it was vain to do ſo, and could never recover the Dead; ſo that when he bewail'd the Death of *Saul* and *Jonathan*, of *Abner* and *Abſalom*, it was out of Love to them, and by reaſon the Common-Wealth had a loſs by ſome of their Deaths, and becauſe others of them died in their Sins. Theſe may be ſufficient Reaſons moderately to mourn for the Dead; but we read of ſeveral other good Men who wept on other Occaſions, as the *Man of God*, 2 *Kings* 8. 11. *Hezekiah*, 2 *Kings* 20. 3. *Nehemiah* 1. 4. and Chriſt himſelf, who was never known to laugh, is recorded to have wept twice, once over the foreſeen Deſolation of *Jeruſalem*, Luke 19. 41. and another Time over the Grave of *Lazarus*, John 11. 35. from which laſt, the *Jews* collected his Love towards the Dead: Now as Weeping on the Death of a Friend expreſſes

By our Saviour.

expreſſes our Grief for the Loſs of him, and is done out of Reſpect and Love to him, ſo does it likewiſe moderate our Paſſion and allay our Concern, as *Ovid* in his Epiſtles ſpeaks: *Weeping allays Grief.*

Flere licet certe, flendo diffudimus Iram.

We certainly may Weep, weeping allays our Grief.

And in the Fourth Book of his *De Triſtibus*, Eleg. 3.

——*Eſt quædam flere Voluptas,*
Expletur Lacrymis, egeriturq; Dolor.

There is a certain Pleaſure ſprings from Tears,
They eaſe our Grief and ſooth our coming Years.

Alſo St. *Ambroſe*, ſpeaking of the Death of *Valentine*, ſays, *Paſcunt frequenter Lacrymæ, & Mentem allevant Fletus, refrigerant Pectus, & Mæſtum conſolantur: Eſt quoq; piis Affectibus quædam Flendi Voluptas, & plerumq; graves Lacrymas evaporat Dolor. Tears and Weepings oftentimes refreſh the Mind, and comfort the afflicted Soul: There is a kind of Pleaſure in Godly Paſſions, for frequently by many Tears Grief vaniſhes.* Likewiſe St. *Chriſoſtom* makes this Compariſon, *Quemadmodum*, ſays he, *per vehementes Imbres, mundus Aer ac purus efficitur; haud ſecus poſt Lacrymarum Pluvias, Serenitas Mentis ſequitur & Tranquilitas. In like manner as the Air is purify'd and cleans'd by vehement Showers, ſo from a greater Effuſion of Tears, a Serenity and Tranquility of Mind follows.* As for the other Uſes of Weeping, ſee *Santorellus* in his *Poſt-Praxis Medica*, p. 30. who writes Philoſophically of its Nature and Cauſe.

Following the Corps. Beſides theſe Mourners and Relations there follow'd a great number of Friends and Acquaintance to the Place of Burial; for it was not only look'd on as a Duty, but a religious Friendſhip to attend a Corps to its Grave. Thus we read, *Joſeph went up to Bury his Father, and with him all the Servants of Pharaoh, the Elders of his Houſe, and all the Elders of Egypt*, Gen. 50. 7. and this even from the Land of *Egypt* to *Canaan*. So King *David* and all his Servants follow'd the Bier of *Abner*, 2 Sam. 3 31. and we read in *Luke* 7. 12. that much People of the City of *Naim* follow'd the Widow's Son.

The Corps being brought forth to the Place of Burial, after the manner already deſcrib'd, within or without the City, the next Thing was the *Act* of *Burial*. This has been perform'd various ways, but the two moſt common, were either *Burying* or *Burning*, whether of which be the moſt eligible we ſhall next enquire into. Burial is the more antient, as having been us'd in the Primitive Ages by the *Hebrews*, *Greeks*, *Romans*, and moſt other Nations, yet the two latter *burn'd* their Dead, as is pretended on the following Conſiderations. *Firſt*, That Worms and ſuch like vile Inſects might be thereby prevented from corroding the noble Bodies of the Dead, and the Living be freed from the Infection and Stench of Carcaſſes rotting in the Earth. *Secondly*, Becauſe Fire purefy'd the Dead, and was the quickeſt way of Incineration, or reducing Bodies to their firſt Elements, whereby the Soul being ſet at Liberty, might take its Flight to the Heavenly Manſions. *Thirdly*, Being ſo immediately reduc'd to Aſhes, it could not be eaſily inform'd and mov'd about by the Devil, to the great Terror

The Act of Burial.

and

and Amazement of all People. And, *Laſtly*, they likewiſe thought it ſecur'd them from the Exultation of the Enemy, in expoſing and abuſing their Corps, which laſt I take to be the true Occaſion of Burning their Dead: For as *Pliny* ſays, *Lib. 7. cap.* 54. *Sylla* having dug up the Body of *Caius Marius*, his mortal Enemy, and fearing the like Fate, engag'd the People by an expreſs Law, that they ſhould for the future burn both him and others after they were dead, and this tho' none of the *Cornelii* his Predeceſſors had ever been burn'd. From hence it was the *Romans* brought in the Cuſtom of *Burning* their Dead, which was perform'd after the following manner:

Burning the Dead.

Having erected a *Pile* in form of an Altar, made either of ordinary Wood, ſuch as Oak, Aſh, Olive, Pine, Fir, and the like reſiniferous Trees, which caus'd it eaſily to catch Fire, or elſe of odoriferous, ſuch as Cedar, Cypreſs, Mirtle, *&c.* They plac'd the Corps with the Couch thereon, and then ſet round about the Arms, Sword, Belt or Spoils taken in War of the Deceas'd, his beſt Houſhold-Goods and richeſt Apparel, his fineſt Horſes, Dogs or the like, and in the more barbarous Ages his Slaves, all which, having firſt ſlain the Beaſts, *&c.* they burn'd together with him. In ſome Places the Wives flung themſelves alive into the Pile, and were burn'd with their Husbands, and commonly all ſuch Things as the Deceas'd moſt valu'd while they liv'd, beſides abundance of rich Preſents brought by Relations and Friends, all ſorts of Perfumes and ſweet Odours, ſuch as Cinamon, Caſſia, Frankinſence, *&c.* and odoriferous Oils and Ointments were burn'd with them, as we read the *Iſraelites* us'd to do at the Burials of their Kings, as they did at that

of *Asa*, 2 *Chron.* 16. 14. and other Places. When the Pile was burn'd down, the neareſt Relations gather'd
Oſſilegium. up the Aſhes and Bones, and having waſh'd them with Wine, Milk or Water, put them into Urns made of different kinds of Matter, ſuch as Gold, Silver, Braſs, Marble, Glaſs, Earthen-Ware, Cedar, and the like; then they pour'd out Tears upon them, which being catch'd in ſmall Veſſels call'd *Lacrymatoriæ*, were repoſited with the Urn in a Tomb.

Funeral Oration. An Oration or Funeral-Sermon was likewiſe ſolemnly pronounc'd in Praiſe of the Deceas'd, by a Perſon appointed for that purpoſe by the public Magiſtrate. When the Funeral was over, other Ceremonies were perform'd in Honour of the Dead as Feſtivals, which may be reduc'd to theſe three Heads, *Sacrifices*, *Feaſts* and *Games*.

Sacrifices. The *Sacrifices* conſiſted of Liquors, Victims and Garlands; the Liquors were Wine, Milk, Water, Blood, Honey and liquid Balſam,

Feaſts. The *Feaſts* were either Publick or Private: The Private were kept about the Tomb of the Deceas'd by the neareſt Relations and Friends only, being prepar'd both for the Dead and Living. The Repaſt deſign'd for the Dead conſiſting commonly of Beans, Lettices, Bread and Eggs, or the like, was laid on the Tomb for the Deceas'd to come out and Eat, as they fancy'd he would. The Public Feaſts were when the Heirs or Friends of ſome Rich or Great Dead Perſon oblig'd the People with a general Treat to his Honour and Memory.

Games. The Funeral *Games* conſiſted of a great number of Gladiators, fighting with Beaſts, *&c.* the Ancients thinking the Dead delighted in ſuch bloody Sacrifices; but

but this Barbarous Cuſtom of burning the Dead continu'd no longer than the Time of the *Antonines*, who being virtuous Princes abhorr'd ſuch Cruelties, and therefore brought Burial again into Practice. Thus it plainly appears, Burial was not only more antient but more eligible than Burning, ſince one was admitted upon Choice and the other by Compulſion; for ſo ſoon as ſuch cruel minded Perſons were remov'd, Burial was again introduc'd: Beſides, as it apears by Holy Writ and the Canon-Law, Burning was a moſt ignominious way of dealing with the Dead, to which none were expos'd but ſuch as had lain with Beaſts or their own Sex; and we at this Day only burn Female-Traitors, or ſuch as have kill'd their Husbands, *&c.* thereby to ſhow the Heinouſneſs of their Crime; on the contrary, Sepulture was always eſteem'd Honourable among GOD's People. Thus the Patriarchs *Abraham*, *Iſaac*, *Jacob* and *Joſeph*, as alſo *Moſes* were bury'd, and the laſt particularly by GOD himſelf, *Deut.* 34. 7. Likewiſe the Holy Fathers, St. *Auſtin*, St. *Ambroſe*, St. *Gregory*, and moſt of the *Primitive-Chriſtians* were for having their Bodies bury'd and not burn'd: But as for the manner of Burying or placing them in their Sepulchres, that was various, according to the different Opinions or Cuſtoms of ſeveral Nations, a few of which we ſhall here relate. The *Egyptians* ſet dead Bodies on their Feet, as *Solinus* obſerves:

Situation of the *Dead* in their *Sepulchres.*

——————*Ægyptia Tellus*
Claudit odorato poſt Funus ſtantia Buſto
Corpora. ——————

The *Egyptians*, when the Funeral-Pomp was made,
Shut up in odorous Tombs the ſtanding Dead.

The

The *Phœnicians* bury'd the Dead on their Backs, yet turn'd them to the Weſt, in Imitation of the Setting-Sun, as the *Athenians* did to the Eaſt in regard of its Riſing. The *Naſamones*, a People of *Africa*, did not only for the greateſt part die ſitting, but alſo bury'd their Dead in that Poſture, and the Inhabitants of *Megara* plac'd their Dead with their Faces downwards: So *Diogenes* deſir'd to be bury'd, his Reaſon being, that as he believ'd the World would at laſt be turn'd topſie-turvy, he then ſhould lye upright: Yet the general way was to lye with the Face upwards towards the Fountain of Life, and Abodes of the Celeſtial Gods, and to be ſo ſituated in the Grave, as to ſee the Riſing-Sun. As for the *Chriſtians*, they bury'd their Dead ſupine, as looking towards Heaven, where their ſole Hopes were plac'd, and towards the Eaſt as waiting for the Reſurrection.

Next let us conſider the Places where the Ancients us'd to bury their Dead, and how they dug their Graves, and erected their Sepulchres and Monuments. In order to this you muſt know, *Firſt*, That Sepulchres were not always of a kind, nor might all People be bury'd in the ſame Place of Sepulture, but proper ones were invented for different Degrees and Ranks, ſo that ſome were Public and ſome Private; ſome common or belonging to all, and others peculiar to one Family, and theſe again either built by the Perſons whilſt alive, or order'd by their Wills how they would have them erected after their Deaths. Thus *Abſalom* in his Life-Time erected a Pillar to preſerve his Memory in caſe his Iſſue-Male fail'd, 2 *Sam.* 18. 18. which Pillar, hewn out of a Rock or Quarry, he intended for his Sepulchre, and which, according to *Sandys*, is

Monuments Built during Life.

to

to be ſeen at this Day. *Auguſtus Cæſar*, in the 6th Year of his Conſulſhip, built a Funeral-Monument for himſelf and Succeſſors; but that Mauſoleum, as *Xiphilinus* writes, being full in the Time of *Adrian*, that Emperor rais'd himſelf a Tomb or Sepulchre near the *Pons Ælius*. Nay it was uſual for ſuch as were careful of their Burials, to provide their own Tombs in their Lives Time, and this for their better Satisfactions, with theſe or the like Inſcriptions:

VIVUS FECIT. VIVUS SIBI POSUIT.
VIVUS FACIENDUM CURAVIT.

For the ſame Reaſon King *Henry* the Seventh built a fair and glorious Chapel at *Weſtminſter* as an Houſe of Burial for himſelf, his Children, and ſuch only of the Blood-Royal as ſhould deſcend from his Loins, forbidding all others of what Degree or Quality ſoever to be interr'd in that ſacred Mould, as appears by his laſt Will and Teſtament, *Weever* p. 20. Now, as for ſuch as did not build their Monuments themſelves, but only order'd them by their laſt Wills, it was held ſuch Wills could not be violated with a ſafe Conſcience, nor might any one change, alienate or detract from them; for ſince Monuments were invented as well to preſerve Mens Memories as their Bodies, it would be very hard and inhuman to deprive them of them, yet has there been ſuch baſe Heirs, as appears by the Inſcriptions of ſome Tombs, which give the Reader a Caution therein, whereof I have inſerted two.

Fallax ſæpe Fides, teſtataq; Vota peribunt;
Conſtitues Tumulum, ſi ſapis, ipſe tuum.

Since

Since Heirs are Faithleſs and your Wills neglect,
If ye are wiſe your own Tombs you'll erect.

On others thus:

Certa Dies nulli, Mors certa, incerta ſequentum:
Conſtitues Tumulum, ſi ſapis, ipſe tuum.

If Life's uncertain, certain Death, and dubious what's to come,
You would do well to ſecure all, by building your own Tomb.

That ſome Perſons were better pleas'd to build their Tombs themſelves, we read in 2 *Chron.* 16. 14. how *King Aſa was bury'd in his own Sepulchre, which he had made for himſelf, in the City of David:* And how *Shebnah* had taken care to have a Sepulchre hew'd for himſelf in *Jeruſalem.* The ſame is alſo ſaid of *Joſeph* of *Arimathæa*, Matth. 27. 60. The Places of Sepulture were of two kinds, Public and Private. The Public were likewiſe of two ſorts, *viz.* Such as were allotted the Poor, and others that were us'd only by the Rich: The poor Servants, and ſuch like mean Perſons, were bury'd in Ditches or Graves call'd *Puticulæ* or *Puticuli*, and ſo nam'd, *A Puteis foſſis, vel quod Corpora ibi putreſcerent.* Theſe were Holes in the Earth made like to Wells, between Mount *Eſquiline*, the Walls of the City, and the Street which leads to the Gate *Querquetulana*; but theſe Wells infecting all the neighbouring parts of the City, *Auguſtus* for removing thereof, gave that Place to *Mæcenas*, who built a ſtately Houſe, and made very fine Gardens there, as his Favourite *Horace* informs us. There were other public Places, in which thoſe

Places of Sepulture.

The Puticulæ.

thoſe that had deſerv'd well of the Common-Wealth had their Monuments, which were chiefly allow'd them as a Reward of their Virtues. As for the *Roman* Kings they were bury'd in the *Campus Martius*, where the *Mauſolæum* of *Auguſtus* ſtood, together with a vaſt number of antient Sepulchres and Monuments all along the River ſide. *Campus Martius.*

Private Burying-Places were ſuch as any one had in his own Houſe, Garden or Fields: Thus we read *Samuel* was bury'd in his Houſe at *Ramah*, Sam. 25. 1. and *Joab* in his Houſe in the Wilderneſs, 1 *Kings* 2. 34. The antient *Grecians* were alſo bury'd in Places prepar'd for that purpoſe in their own Houſes; and the *Thebans* had once a Law, that no Perſon ſhould buil'd a Houſe without providing in it a Repoſitory for the Dead; but this Cuſtom was afterwards forbidden, as appears by that Paſſage in *Iſiodorus*, Lib. 14. *Orig.* cap. 11. *Prius autem quiſq; in Domo ſua ſepeliebatur, poſtea vetitum eſt Legibus, ne fœtore ipſo Corpora Viventium contactu inſicerentur. At firſt every one was bury'd in his own Houſe, but afterwards it was forbidden by the Laws, leſt the Living might thereby be infected. Toloſanus in Syntagm. Juris univerſal*, Lib. 33. cap. 23. gives another Reaſon, *Ne Licentia illa Sepeliendi familiares daret delinquendi & occiſos occultandi Occaſionem. Leſt ſuch a Liberty of Burying the Family, ſhould give occaſion of committing Murder and afterwards hiding it.* Private.

Sometimes the Ancients bury'd in their Gardens, as we read *Manaſſeth was interr'd in the Garden of his own Houſe, in the Garden of Uzza*, 2 Kings 21. 18. and *Tacitus* tells us *Galba*'s Body was bury'd by *Argius* his Steward, with little or no Ceremony, in his private Garden. We read alſo of a Sepulchre in the Garden *In Gardens.*

made by *Joseph* of *Arimathæa* to lay our Saviour's Body in, *John* 19. 41.

In Fields. They likewise bury'd in Fields, and so the *Patriarchs* were said to be bury'd in a Cave in the Field of *Machpelah*, Gen. 23. 20. also 'tis related that *Uzziah* King of *Judah slept with his Fathers, and was bury'd with them in the Field of Burial which pertain'd to the Kings*, 2 Chron. 26. 23. Tho' they term'd these two last Private, because they bury'd in Fields and Gardens belonging only to their own Families, yet, if it was possible, they always interr'd their Dead in that part of the Garden or Field which lay nearest the common Road or Highway, thereby to put Passengers in mind of their Mortality.

In Highways. For this Reason they more frequently bury'd in the Highways and public Roads, that by seeing the Monuments of the Dead the Memory of them might not only be excited, but also the Living be encourag'd to imitate the Virtues of such Great Men as were represented on those stately Tombs, and likewise to admonish them, that what they were they should also be. This plainly appears by the Epitaphs and Inscriptions which always spoke to the Traveller after this manner:

SISTE VIATOR. ASPICE VIATOR. CAVE VIATOR, and the like.

In Mountains and Hills. The Ancients likewise bury'd in Mountains and Hills. *Joshua*, Captain of the *Hebrews*, and *Eleazar*, Son of *Aaron*, were both bury'd in Mount *Ephraim*, *Joshua* 24. 30, 33. *Judges* 2. 9. and we read in 2 *Kings* 23. 16. that *as Josiah turn'd himself, he spy'd the Sepulchres*

chres that were in the Mountain. Likewiſe the *Grecians* and *Romans* bury'd their Kings and Great Men either on the tops of Mountains, or at their feet, as *Iſiodorus*, Lib. 15. *Etimolog.* cap. 11. obſerves. Thus *Aventinus Sylvius*, King of the *Albans*, was interr'd in the Hill that receiv'd its Name from him, as *Titus Livius* and *Aurelius de Orig. Gent. Roman.* teſtifie. *Virgil* reports the ſame thing of King *Dercennus*, Æn. 11. v. 850.

———Fuit ingens Monte ſub alto,
Regis Dercenni terreno ex aggere Buſtum.

A Tomb beneath a mighty Mount they rear'd
For King *Dercennus.* ———

Hence likewiſe appears the Cuſtom of raiſing a Mount over the Graves of great Perſons, which *Lucan* Lib. 8. ſpeaking of the *Egyptians*, has thus expreſs'd:

Et Regum Cineres extructo Monte quieſcunt.

Beneath a Mount their Monarchs Aſhes reſt.

So alſo *Weever* in his Funeral-Monuments, *p.* 6. obſerves, they were antiently wont to bury here in *England* either on ridges of Hills, or on ſpacious Plains fortify'd or fenc'd about with Obelisks, pointed Stones, Pyramids, Pillars, or ſuch like Monuments. For Example, *England*'s Wonder on *Salisbury-Plain* call'd *Stonehenge*, the Sepulchre of ſo many *Britains*, who, by the Treachery of the *Saxons*, were ſlain there at a Parley: That of *Wada* the *Saxon* Duke near *Whitby* in *Yorkſhire*, and thoſe of *Cartigerne* the *Britain*, and *Horſa* the

Saxon near *Ailesford* in *Kent.* It was a thing uſual among our *Saxon* Anceſtors (ſays *Verſtegan*) as by *Tacitus* it alſo ſeems to have been among the other *Germans*, that the dead Bodies of ſuch as were ſlain in the Field, and bury'd there, were not laid in Graves, but lying on the Ground were cover'd over with Turfs or Clods of Earth, and the more Reputation they had had, the greater and higher were the Turfs rais'd over them. This ſome us'd to term *Byriging*, others *Beorging*, and ſome *Buriging*, which we now call *Berying* or *Burying*, which is properly a ſhrouding or hiding the dead Body in the Earth. Of theſe kinds of Funeral-Monuments you have many on *Salisbury-Plain*, out of which the Bones of Bodies thus inhum'd have oftentimes been dug. Theſe Places the Inhabitants thereabouts call *Beries*, *Baroes* or *Burroughs*, which agrees with the words *Byrighs*, *Beorghs* or *Burghs* ſpoken in the ſame Sence. From hence the Names of divers Towns and Cities were originally deriv'd; Places firſt ſo call'd having been with Walls of Turf or Clods of Earth, fenc'd about for Men to ſhroud themſelves in, as in Forts or Caſtles: Thus far *Weever*. We ſhall next take notice that the *Romans* antiently made their Graves of Turf, which they call'd *Injectio Glebæ*, and for the ſame Reaſon the Latin word *Tumulus*, which in its proper Senſe imports no more than a Hillock, came afterwards to ſignifie a Grave or Tomb. Theſe were compos'd of two parts, one the Grave or Tomb, and the other the Ground ſurrounding them, fenc'd about with Pales, Walls, or the like. Here we may obſerve that moſt of the Ancients Burials were without their Towns and Cities, either for fear the Air might be corrupted thro' the ſtench of Putrefy'd Bodies,

In Plains cover'd with Turfs, *&c.*

dies, or the Buildings endanger'd by the frequency of Funeral-Fires; wherefore they made choice of more convenient Places for their Interments in the Suburbs or Country, such as Mountains, Hills, Woods, Fields or Highways, which were barren Places; for as *Plato*, Lib. 12. *De Leg.* says, No Sepulchre was to be made in a fertile Soil or fruitful Field, but that Place was only to be us'd which was steril and good for nothing else.

Now tho' it was forbidden both by the *Greek* and *Roman* Laws, to bury within the Walls of Cities, yet was there nevertheless a Reserve made for some particular Persons, such as Emperors, Vestal-Virgins, and those that had merited Favour by some extraordinary Action or Virtue. It seem'd likewise an Honour due to Lawyers, that they who had kept the Citizens in a healthful Concord whilst alive, might when dead remain in the midst of them. Likewise we often read of Monuments erected in the *Forum* or middle of the City, but that we must look on as a Favour chiefly bestow'd on Men of Worth, and public Benefactors; nay, sometimes Persons of a more than ordinary Desert and Excellency were permitted to be bury'd in the Temples of the Gods; and some are of Opinion, such Honours paid the Dead were the first Causes of erecting Temples; see *Arnobius*, Lib. 6. *advers. Gentes*, and *Isiodorus*, Lib. 15. *Origin.* cap. 11. Nor are later Times wholly destitute of such Examples. We read moreover in the Holy Scripture, that Persons of eminent Ranks and Quality were bury'd in the City. So *David* was bury'd in the City call'd after his own Name, where also *Solomon*, *Abijam*, *Asa*, *Jehosaphat*, *Joram*, *Ahaziah*, *Jehoash*, *Amaziah*, *Azariah*, *Jothan*, *Ahaz*,

Burial in the *City.*

Abaz, *Rehoboam*, *Jehoiada* and *Joash* were bury'd, 1 *Kings* 2. 10. 11. 43. 15. 8, 24. 22. 50. 2 *Kings* 8. 24. 9. 28. 12. 21. 14. 20. 15. 7, 38. 16. 20. 2 *Chron.* 12. 16. 16. 14. 24. 16, 25. 27. 9. *Ahab*, *Jehu*, *Jehoahaz*, and the Kings of *Israel* were interr'd in the City of *Samaria*, and *Amaziah* in the City of *Judah*, 1 *Kings* 22. 27. 2 *Kings* 10. 35. 13. 9. 14. 16. 2 *Chron.* 25. 28. with abundance of other Inſtances, too many to be related here: Beſides it has long been the Cuſtom of moſt modern Nations to bury in their Cities and Churches their Kings, Princes, Nobles, Gentry, Poets, and Men of the greateſt Parts and Merit. The Emperors and Arch-Dukes of *Auſtria* are bury'd at *Vienna*, the Kings of *England* in *Weſtminſter-Abbey*, the Kings of *France* in the Monaſtery of St. *Dennis*, the Kings of *Sueden* at *Stockholm*, the Kings of *Poland* at *Cracow*, the Electors of *Saxony* at *Fridberg*, the Counts Palatine of the *Rhine* at *Heydelberg*, and the like, whereof ſee more Examples in *Quenſtedt*, p. 205. and *Weever*, p. 8. but more eſpecially in *Panvinus de Rit. Sepeliendi*, who gives a whole Catalogue of ſuch Kings, Princes and Prieſts as have been bury'd in Churches. But to proceed to ſpeak of the Nature and Diſtinction of ſuch Places of Sepulture as the Ancients us'd, whether within or without the City, they were diſtinguiſh'd into *Proper* and *Common*, *Family* and *Hereditary Burial-Places* or *Sepulchres*.

Proper Sepulchres.

Proper Sepulchres were ſuch particular Places as any one reſerv'd for himſelf, where none had ever been laid before, and from whence he could by his Will exclude any of his Heirs. To this purpoſe they inſcrib'd on their Tombs theſe Letters: H. M. H. N. S. that is, *Hoc Monumentum Heredes non ſequitur.* Or theſe,

theſe, H. M. *ad* H. N. TRANS. *Hoc Monumentum ad Heredes non tranſit.* Which Inſcriptions are ſtill to be met with in abundance of Places, and ſhew the Heir has no Right or Claim to Burial there.

Common Sepulchres were ſuch as the *Puticulæ* for the poorer Sort, the *Campus Martius* for Men of Quality, Honour or Merit, the *Ceramnicus* for ſuch as were ſlain in War, and other the like Places to bury Strangers in, call'd *Poluandria.* So we read the chief Prieſts of the *Jews* bought the Potters Field for this Purpoſe, with Thirty pieces of Silver, which *Judas* had taken to betray Chriſt, *Matth.* 27. 7. *Common Sepulchres.*

Family-Sepulchres were ſuch as were only common to Heirs and Poſterity, who had a right to be bury'd therein: Some again were only for the Husband and Wife, having this Inſcription, *Sibi & Conjugi*; others for the Children likewiſe, inſcrib'd *Sibi, Conjugi & Liberis.* *Family-Sepulchres.*

Hereditary-Sepulchres were ſuch as the *Teſtator* appointed for himſelf and his Heirs, or acquir'd by Right of Inheritance. Theſe ſometimes belong'd to the whole Family, as to Children and Relations: Now for the better underſtanding how theſe Sepulchres were made, which were capable of holding ſuch a number of Perſons, we muſt obſerve they were certain Caves, Grots or Vaults dug under Ground, and divided into ſeveral Partitions, in which each Body being put up in a Coffin of Stone, Lead, Wood, *&c.* theſe Coffins were laid each in its own Apartment; for ſuch Burial-Places were wont to have as many Diviſions as they deſign'd Perſons to be bury'd in them: Thus ſome became unlimited, poſſeſſing ſeveral Miles of Ground; ſuch were the *Cryptæ Kiovienſes*, which *Hereditary-Sepulchres.*

Her-

Herbinius has wrote a Book of, and the Catacombs of *Rome* and *Naples*, of which you have an exact Account in *Boſio*'s *Roma Subterranea*, and Biſhop *Burnet*'s Travels. The *Greeks* call'd ſuch a Burial-Place, ΥΠΟΓΕΙΟΝ, ὑπὸ τῶ γῶ, *ſub Terra*, *Hypogeum*, and the *Latins Crypta*, deriving the Word from the Greek κρύπτη, *a* κρυπτω, *abdo*; *quia abdita eſt*. Theſe ſerving not only for Sepultures to the Primitive *Chriſtians*, but during the Time of Perſecution, for hiding Places, where they held Synods and adminiſtred the Sacraments, as *Panvinus* in Lib. *De Cæmiteriis*, cap. 11. relates. Theſe Subterranean Caves were at firſt dug only out of the Earth, but afterwards they were hew'd out of ſolid Rocks, or elſe curiouſly wrought and pav'd with Stone, being arch'd above, and adorn'd with no leſs Art and Care than the Houſes of the Living; inſomuch that it was cuſtomary to place Lamps in theſe Subterranean-Vaults, whither ſuch Mourners as had a mind to expreſs an extraordinary Concern for the Deceas'd, retir'd, cloiſtering themſelves up for many Days and Nights, whereof we have an Example in *Petronius*'s Story of the *Epheſian* Matron. Thus the *Egyptians* and *Perſians* bury'd in Caves dug out of ſolid Rocks, or at the bottoms of ſuch ſtony Mountains, as *Diodorus Siculus* and other Writers inform us. There was alſo at *Niſmes* in *Languedoc* a *Crypta* found, with a rich inlaid Pavement and Niches round about the Wall, in each of which gilded Glaſs-Urns full of Aſhes were ſet in order. The *Jews* likewiſe hew'd their Sepulchres out of Rocks, into which they deſcended thro' a narrow Paſſage, which was ſhut up with a Stone, as appears by that of *Lazarus*, John 11. 38. and that of *Joſeph* of *Arimathæa*, wherein

wherein our Saviour's Body was laid, *Matth.* 27. 60.

Thus far we have treated of Sepulchres properly ſo call'd, now we will ſpeak of ſuch as were erected to preſerve the Memories of thoſe that were bury'd elſewhere, whence they came to be call'd ΚΕΝΟΤΑ'ΦΙΟΝ, *i. e.* κενὸς τάφος, *inanis Tumulus, Tumulus ſine Corpore*, a Sepulchre rais'd in Honour of ſome Perſon, and wherein his Body had never been laid. Of theſe there were two ſorts, one erected to ſuch as had been honour'd with Funeral-Rites in another Place, and the other for thoſe who had never obtain'd any. *Firſt*, They built theſe Sepulchres for Religions ſake, by reaſon they thought the Souls of thoſe that had been depriv'd of the Rites and Honours of Sepulture wander'd about, and could never paſs the *Stygian* Lake: See *page* 21. *Secondly*, They eſteem'd it the next Felicity to Sepulture to lye in their own Country, wherefore when any one died in a forreign Land, they thrice invok'd his Ghoſt or Soul, which thereby, as they thought, ſpeedily haſtening to them, they erected a Tomb or Monument for it. This without doubt afforded no ſmall Joy and Comfort, by reaſon they believ'd in doing thus, their Bodies were driven under Ground to their own Country, and the *Jews* even at this Day believe, that immediately after their Deaths their Souls paſs into the Land of *Canaan*. *Nicolaius*, Lib. *De Luctu Græcorum*, p. 17. It was alſo cuſtomary, among the neareſt Friends and Relations, to build various Tombs for one and the ſame Perſon, and that in various Places, which they did to do the Deceas'd the more Honour, as *Dionyſius Halicarnaſſeus*, Lib. 1. *Antiqu. Roman.* obſerves. We may alſo gather from *Prudentius*, Lib. περὶ στεφάνων that the *Chriſtians* *Cenotaphs.*

built *Cenotaphs* in Honour of their Martyrs, and *Gretſerius de Funer. Chriſti*, Lib. 3. cap. 6. ſays, they were erected in Commemoration of the Deceas'd. Hence may be likewiſe gather'd the Uſe and Benefit of Tombs, as *Firſt*, That they were erected in Honour to the Deceas'd. *Secondly*, Often Built at the public Coſt, as a Reward to Virtue and Valour. And, *Laſtly*, they were moreover thought to be a Comfort to the Living; for as *Theodoric* gravely ſaid, Bodies bury'd in Coffins and Tombs were eſteem'd no ſmall Conſolation to Mourners, inaſmuch as the Souls of the Deceas'd departed only from the Converſation of the World, whereas their Bodies did not for ſome time leave their ſurviving Friends: If therefore ſuch Things could afford ſo great ſatisfaction to the Living, how much more would it delight them to ſee the Bodies of their dead Anceſtors, with a long Lineage of their Family, ſo perfect as to diſtinguiſh their Perſons and Sex by the preſerv'd Features, and this without any offenſive Smell or deform'd Aſpect, as we are well aſſur'd both the *Egyptians* and the Inhabitants of *Teneriff* us'd to do, which is not even impoſſible to perform at this Day? The Ancients were ſo exceedingly carefull of every particular Ceremony in Funeral-Rites, that they made it the chief Point of their Religion to perform them, as an indiſpenſible Duty their Gods requir'd of them, and their Laws ſtrictly maintain'd; ſo that to neglect them was the greateſt Cruelty, and to violate them a capital Crime and Sacriledge. They added every thing to their Sepulchres that could make them Sacred, Honourable and Reſpected, or which could tranſmit their Names to Poſterity, their Fame to Eternity, and their Aſhes to Perpetual Repoſe.

Uſe and Benefit of *Tombs.*

Beſides,

Beſides, they were wont to carve thereon the Arms, Trophies, Coat-Armour and Effigies of the Deceas'd, ſubjoining moreover ſuch *Elogiums* and Inſcriptions as beſt expreſs'd their Family, Virtues, Studies, Emploiments, Works or noble Actions; their Condition of Life, Age, Time and Cauſe of Death, and in a Word, whatever elſe was Remarkable in them and worthy Commemoration. Theſe Structures for the Dead were call'd after ſeveral Names, from the ſeveral Uſes they were put to when erected; for ſome contain'd whole Bodies, others their Aſhes only, and ſome neither one nor the other, being only built to tranſmit the Memory of the Party deceas'd to ſucceeding Ages, whence they were call'd *Cenotaphs*. *Sepulchres* were ſo nam'd *a Sepeliendo*, which ſignifies *committing to the Ground, laying up therein*, or *hiding* or *covering with Earth*, whence *burying* came to be call'd *Sepulture*, and *Burial-Places Sepulchres*. *Scipio Gentilis*, Lib. *Origin. Sing.* ſays, *Monumentum quaſi Munimentum dicitur, quod Cauſa Muniendi ejus Loci factum eſt.* Monuments *were ſometimes very fitly call'd* Muniments, *by reaſon they fenc'd in and defended the Corps from being torn out of its Grave by Savage Beaſts*, and likewiſe preſerv'd the ſame from all farther Violation. They were call'd *Tumuli, quod coacervata ibi Terra tumeat*, becauſe Turf or Earth was wont to be heap'd over them, which the higher it was the more Honourable; but theſe being eaſily ſcratch'd up by *Hyena's*, Wolves, and the like voracious Animals, and becauſe the Ancients bury'd at firſt far out of Cities, in the Highways, Woods, Hills and Mountains, thence ſays *Servius* on *Æneid.* 11. *Factum eſt aut Pyramides fierent, aut ingentes collocarentur Columnæ. They erected either Pyramids or Co-*

How adorn'd and with what Inſcriptions.

How call'd.

Cenotaphs. Sepulchres.

Muniments.

Tombs.

Memories, Monuments. *lumns over their Graves.* They were alſo call'd *Memories, a Memoria,* and *Monuments, a monendo, quia monebant Mentem,* becauſe as St. *Auſtin* ſays, Lib. *De Cura pro Mortuis,* we are by them put in Mind and warn'd to conſider our frail Condition, they being external Helps to excite and ſtir up our inward Thoughts, to have the remembrance of Death before our Eyes, that our deceas'd Brethren may not be out of our Minds, tho' they are out of our ſight. Much the ſame Etymology of a Monument *Varro* gives, Lib. 5. *De Lingua Latina,* and *Weever* of Funeral-Monuments, *p.* 9. has collected ſuch another out of a Manuſcript in the *Cotton* Library, entitul'd, *The Regiſter of* Gray-Friars *in* London.

Dormitories. The *Chriſtians* us'd to call Sepulchres *Dormitories* or *Sleeping Places,* where the Bodies of the Faithful reſted in their Graves as in their Beds, *vide* p. 17. The *Pagans* alſo gave them the like Synonimous Names, ſuch as *Reſting Places.* *Quietorium, Requietorium, &c. Scilicet ubi quieſcant condita Corpora. Places of Reſt and Quiet for the Dead.*

Seats. They were likewiſe antiently call'd *Seats,* as appears by this old Inſcription, *Hanc Sedem ſibi Vivi poſuerunt,* and that of *Virgil* in his 6th *Æneid.*

———*Quam Sedibus Oſſa quierunt.*

How they their Bones in quiet Seats do reſt!

See alſo *pag.* 24.

Houſes. Sometimes they were call'd *Houſes,* in that there is no Houſe ſo much and truly our own as our Grave, whence *Job* rightly expreſs'd himſelf, *Chap.* 30. *ver.* 23. *I know thou wilt bring me to Death, and to the Houſe appoint-*

appointed for all Men Living. Likewiſe *Chap.* 4. 9. he terms them *Houſes of Clay*, but *Iſaiah* Chap. 14. 18. deſcribes them more elegantly in theſe Words, *All the Kings of the Nations lye in Glory, every one in his own Houſe.* Others gave them ſtill more pompous Titles, ſuch as *Domus Æterna*, *Domus Æternitatis*, *&c.* for as *Diodorus Siculus*, Lib. 1. *Bibl. Hiſtor.* relates, The *Egyptians* accounted the Houſes they liv'd in but as Inns, by reaſon their ſtay was ſo ſhort in them, whereas they deem'd their Sepulchres more durable and eternal, and this becauſe they believ'd the Dead were always to abide and continue in them, ſo that they took more Care of, and were at far greater Charge about them than their Houſes: Alſo that theſe might be the more laſting and permanent, the Ancients ſpared no Coſt nor Trouble, but with prodigious Labour and Expence rais'd them out of Marble, Stone, Braſs or the like. The *Æthiopians* made ſome of their Monuments of Glaſs, as *Herodotus*, Lib. 3. cap. 6. relates in theſe Words: *Deinde Cippum ei cavum e Vitro, quod apud illos multum eſt, & facile effoditur, circumdant: In ejus medio Mortuus interlucet, ut ab Hominibus conſpici queat, &c. Afterwards they encloſe him in a Coffin of Glaſs, which is plentiful with them and eaſily dug: In the midſt of it the dead Body ſo ſhines, that he may be ſeen of all. Alexander ab Alexandro*, Lib. 6. *Gen. Dier*, cap. 14. ſays, The *Egyptians* had three ſorts of Sepulchres, one of great Expence, which coſt a Talent of Silver, another of 20 *Minæ*, and a third kind of ſmaller Coſt and Value; but the *Æthiopians* were more famous for their Monuments, thoſe of the richer Sort being made of Gold, the middle kind of Silver, and the poorer ones of Earth.

Funeral-Ceremonies how and when uſeful.

But I fear, Sir, you'll think I have digreſs'd too much from my Subject of *Embalming*, yet what I have ſaid, was in order to ſhew how far Funeral-Rites and Ceremonies are uſeful and alowable, when accompany'd with this Art, and on the contrary, how vain and ridiculous they are when us'd without it, eſpecially if they do but in the leaſt exceed the Bounds of Modeſty and Frugality. What tho' other Ceremonies be perform'd with the greateſt Splendor and Exactneſs, they can give no other Satisfaction than the Decency of Burial, or performing perhaps the Will of the Dead; for the Body will nevertheleſs ſtink, corrupt, and it may be ſtartle the neareſt Friend to ſee it a while after? Then ſhall his Bones not be known, nor his Aſhes be diſtinguiſh'd from another Mans, nay even from common Earth, ſo that the parſimonious Heir may well reflect, how vain and needleſs it would have been to have beſtow'd more than a decent Expence on his Funeral. Nor does it ſignifie much which way the Body be diſsolv'd, in regard it comes to the ſame End without *Embalming*, and that ſuch Tombs, how ſpendid ſoever, are but in effect *Cenotaphs* or empty Sepulchres, except that they are full of Stench and Rottenneſs: We muſt therefore look upon it as the moſt extravagant Vanity to erect Pyramids, Obelisks, Tombs, *&c.* for preſerving an empty airy Name and meer Shadow, while we neglect to keep any Remains of that noble Workmanſhip the Body, whereby to diſtinguiſh Man from Earth and Duſt. That theſe Practices are not commendable is plainly prov'd in St. *Matthew*'s Goſpel, *Chap.* 23. 27, 29. where our *Saviour* deſcribing Hypocrites, compares them to ſuch Tombs and Sepulchres, in theſe Words,

Funeral-Expences inſignificant without *Embalming.*

Words, *Wo unto you Scribes and Phariſees, Hypocrites, for ye are like unto whited Sepulchres, which indeed appear beautiful without, but within are full of dead Mens Bones and all Uncleanneſs.* That is, the rigid *Jews* affected plaiſter'd and whited Sepulchres, in Cadaverous and corrupted Burials, garniſhing their Tombs only outwardly, when within they were full of Stench and Rottenneſs: But we ſhall endeavour to prove, that of all Funeral-Ceremonies, *Embalming* is the chief and moſt uſeful, without which, all the reſt are but vain, expenſive and inſignificant Cuſtoms. We are not ignorant ſome may object why the Body ſhould be ſo much taken Care of, ſince by Death there is a ſeparation made of the Soul, that more noble Part being fled, while the baſer only is left. To this we muſt aſſent, that the Body is depriv'd much of its Dignity and Worth by ſuch a Separation, inaſmuch as it is but an ignoble Lump in reſpect of the Soul, yet are we not to neglect and deſpiſe it, but rather to eſteem it the more for the Souls ſake, in that it has once been in a happy State of conjunction with it, and that it ſhall again come to be reunited therewith. The Soul, ſays *Sandy*, p. 105. knowing it ſelf by Divine Inſtinct to be Immortal, does in a manner deſire the Body, her belov'd Companion, may, as far as may be, enjoy the like Felicity with her, giving by lofty Monuments, and the Duties of Funerals, all poſſible Eternity with her. With this *Hen. Salmuth, Comment. in Panciroll. Pars* 1. pag. 336. agrees, ſaying, *Conſentaneum eſt Veritati & Obſervantiæ, imo indubitatum eſt Sapientibus, quædam nobis cognata eſſe Semina Immortalitatis; cujus adeo appetentes ſumus, ut etiam Sepulturæ proſpicianus, & nolimus Cadaver noſtrum male haberi. Humanum*

Why the Body is to be taken Care of.

manum Ingenium quod Animæ noſtræ vis eſt, cum ſe ſciat Immortale, optat etiam ut Corpus ipſum quoq; & Comes & Domicilium ſuum quoad fieri poteſt eadem Fælicitate perfruatur. It is both agreeable to Truth and Obſervation, and not to be doubted by Wiſe Men, that there are in us ſome innate Seeds of Immortality, which we ſo deſirouſly ſeek, as to take Care both of our Sepulture, and that our Carcaſs be not ill treated. Human Underſtanding, which is the Force of the Soul, knowing it ſelf Immortal, deſires alſo the Body, which is its Companion and Habitation, may enjoy as much as may be the ſame Felicity ſhe her ſelf has. For tho' the Body be not ſenſible, yet the Soul which cannot die, mourns ſadly when its Companion is either ill treated or neglected; but on the contrary rejoyces when it is Honour'd and taken Care of. This *Lucretius* hints at, where he ſhews how Man, who whilſt living, knows what will happen after Death, as that his Body ſhall corrupt or be devour'd by Birds, Beaſts, *&c.* or burn'd by Fire, commiſerates himſelf for not having been created Immortal, and conſequently departs out of this World regretfully, ſee *p.* 23. This is alſo farther confirm'd by *Julius Cæſar Scaliger*, Lib. 3. *Poetices*, cap. 20. who ſays, Altho' the dead Body neither perceives what Condition it is in, nor is any longer with the Soul, yet Man when living has a Senſe of all thoſe things his Body muſt undergo after his Diſſolution. Now if Death were only ceaſing to be, act or breath, then were that State moſt deſirable, inaſmuch as Man would then only reſt from his Labours, and be by this means freed from the Troubles and Afflictions of this Life. Whereas on the contrary to be diſſolv'd or to become a Prey to ravenous Beaſts, Birds and Fiſhes,

The *Soul* concern'd at the Uſage of the *Body*.

or

or an Heritage to Serpents and Worms, is ungrateful to our Thoughts, miſerable to our Sight, and unpleaſant to all our Senſes; ſuch a State being not only diſagreeable to our Nature, but alſo diſhonouring and debaſing of the Noble Image of GOD, *pag.* 9. and 10. 'Tis this occaſions great ſadneſs of Mind to Man whilſt living, and makes him die the more regretfully: It grieves him exceedingly to think what a miſerable Object of Mortality he is like to prove after Death, how ugly and deform'd, how offenſive to his Friends, and only fit for the Converſation of ſuch new born Inſects and Reptiles as are bred out of, and live by Stench and Corruption. What a *Metatheſis* is this! that he who perhaps was born of Royal Blood, and kept Company with Kings and Princes, ſhall now cry out with *Job*, 17. 14. *To Corruption, thou art my Father*; *To the Worm, thou art my Mother and Siſter.* Whereas on the contrary, he who is aſſur'd of being *Embalm'd*, and having all other Funeral-Rites perform'd to him, cloſes his Eyes in full ſatisfaction of lying undiſturb'd in his Grave, as in his Bed, and enjoying Eternal Reſt. Beſides, other Conſiderations may induce us to take Care of the Body; for would you not think it a ſtrange Diſgrace for a Prince to dwell in a Hutt, and his Jewels and other Riches to be laid up in a Sink of Filthineſs? Surely ſuch as the Prince is, ſuch ought to be the Palace wherein he dwells, and ſuch as are the Jewels, ſuch ought to be the Cabbinet that contains them. The Soul is the moſt precious Thing in this World, and accordingly GOD has enclos'd it with a Cover, the Body, the moſt beautifully compos'd next to it that can be; Shall we deſpiſe therefore this Cover, becauſe Death has ſeparated it from the Soul? No, let us

Therefore the *Body* is to be taken Care of.

rather eſteem it the more, and take the more Care to preſerve it, inaſmuch as it has once been the Casket of that noble Jewel, and is the only Way of repreſenting that Divine Form which GOD Almighty was pleas'd to impreſs on it. We may perhaps vainly pleaſe our ſelves with having the Picture of our deceas'd Friend, which nevertheleſs conſiſts but of a few Lights and Shadows, or it may be we have his Statue, which however wants the natural Complection and Air of his Perſon: 'Tis true Pictures or Statues may preſerve in our Minds our Friends Memories, and ſo in ſome meaſure redeem them from the Injuries of Oblivion, yet will they ſtill but very faintly and imperfectly repreſent that Body, to which *Embalming* gives a real Preſence, and which may at any Time be eſſay'd by our Senſes. *Ariſtotle* adds farther, *Corpore in Putredinem abeunte, nec Anima amare, nec reminiſci poteſt. That the Soul neither remembers nor loves the Body when Putrify'd*; which is agreeable to the Opinion of the *Egyptians*, who pleaſantly conceited, that the Soul only left the Body when it was Corrupt and Putrify'd, as abhorring ſo loathſome an Habitation; whereas on the contrary, it never forſook it when it was preſerv'd uncorrupt and entire. For this reaſon they, with extraordinary Art and Care, *Embalm'd* their Dead, that ſo the Body by the Cleanlineſs of its Manſion, by its being deliciouſly perfum'd and dighted with all the Aromatic and Odoriferous Spices and Gums of *Arabia*, and in a word, by its being dreſs'd in fine Linnen, might court and incline its beſt Companion, the Soul, to cohabit with it (*Prov.* 7. 16, 17.) Methinks ſo good an Example from Heathens might excite us to take more Care of our inanimate Part. We are apt enough

The *Egyptians* Belief of a dead Body.

enough to reſpect the Outſides of other Things, and ſet a Value on their Inſides accordingly; Why therefore ſhould we not with our utmoſt Care ſupport our earthly Tabernacle from the fatal Ruins of Death, that it may thereby continue in one State, like the *Iſraelites* Cloaths, without Wearing or Corrupting, and be Tenantable at any Time, whenever the Soul ſhall return to inhabit it again? Now as we are all deſirous of Immortality, ſo ought we likewiſe to be of Eternity.

The deſire of Living is as natural as the neceſſity of Dying inevitable, and ſome have ſpared no means to render themſelves Immortal, if Human Nature could poſſibly have arriv'd at that State, but finding Death inexorable and irreſiſtable, they alter'd their Meaſures by inventing a thouſand ways to perpetuate their Memories after their Diſſolution; as by erecting Pyramids, Obelisks and Monuments of ſurprizing Magnificence, on which they engrav'd Inſcriptions capable as they thought to reſiſt Time, and to endure to Eternity. Yet of all Methods us'd to preſerve and perpetuate the Memories of the Dead, it may juſtly be ſaid of *Embalming*, that that Art has ever been moſt approv'd by the Polite Nations, as being undeniably the moſt conſiderable and efficacious Means to anſwer their Intention. For the utmoſt Care in erecting Monuments, *&c.* yields but an obſcure and imperfect Idea of the Perſon deceas'd, whereas by *Embalming*, that very Perſon is known to be preſerv'd: Beſides, if I may uſe the Words of Sir *Thomas Brown* in his *Hydriotaphia*, *Who knows the Fate of his Bones, or how often he is to be bury'd? Who has the Oracle of his Aſhes, or where they are to be ſcatter'd?* To be dug out of our Graves, have our Skulls made

Embalming the beſt way of preſerving the *Memory* of the *Dead.*

Drinking-Cups, and our Bones turn'd into Pipes or Dice to delight and ſport our Enemies, ſhew Juglers Tricks, or divert Gameſters: To have Drums made of our Skins, to pleaſe Children or terrifie in Battel, *&c.* Theſe are tragical Abominations to dying Perſons, the Conſideration whereof methinks ſhould occaſion us to take more care of our Interment. Now *Embalming* prevents all theſe Things, not the common ſort, for that is equally terrible to ſome People, but ſuch as is perform'd without cutting, ſlaſhing or Embowelling, which I ſhall hereafter ſhew. There are ſome indeed who object againſt all kinds of *Embalming*, and this becauſe they think them contrary to Scripture and the Fate pronounc'd to Man, *Gen.* 3. 19. but this and all other ſuch like Scruples we ſhall fully clear, by examining what Man is, that GOD ſhould be ſo mindful of him (*Pſalm* 8. 4.) and that notwithſtanding his Tranſgreſſion, he ſhould ſo love him, as to be careful of preſerving him both in Life and Death.

Embalming not contrary to the *Scriptures.*

Man the Maſter-Piece of the Omniſcient Architect, is but little inferiour to the Angels themſelves, being made after GOD's own Image; for his Uſe all other Creatures were made and put in Subjection to him: He alone was endu'd with a Rational and Immortal Soul, a beautiful Symmetry of Body, an Angelic Form, and a Countenance erect to Admire and Worſhip his Creator. The inquiſitive Anatomiſt can never ſufficiently inveſtigate the noble Contrivance of his Organs; the profoundeſt Naturaliſt give Reaſons for, or the moſt exquiſite Mathematician pretend to imitate ſo Divine a Mechaniſm. Here's a Subject of Contemplation for a Divine, or of a Pſalm for the Royal Prophet, to ſhew how wonderfully Man is form'd

Man's Elogium.

form'd and crown'd with Glory and Honour, to live for ever and not ſee Corruption: But alaſs! of how ſhort duration was this happy State? He was no ſooner plac'd in Paradiſe, than, being puff'd up with Pride, he grew diſobedient and tranſgreſs'd; ſo that his Happineſs was immediately chang'd into a Curſe, *That all his Days ſhould be but Trouble and Sorrow, and he at length return to the Duſt from whence he was taken.* Thus the latter part of *Adam*'s Curſe was, that he ſhould die and moulder away, whereas, had he not tranſgreſs'd, his Body had probably never been deſtroy'd, but tranſlated. He would not then have undergon either Death or Corruption, nor would his Body have ſuffer'd ſo long a Separation from his Soul; for in that State the Body was no leſs pure than the Soul, it was every way to be admir'd, honour'd and ſteem'd. It was, in a word, nam'd *The Temple of GOD*, but thro' Sin Man was curſt with Sickneſs and Infirmities whilſt alive, and laſtly, with Death, the ſhamefulleſt Reproach, thereby to ſuffer the Corruption of the Grave, and be Food to the vileſt Reptiles of the Earth. Now as the Body was once pure as well as the Soul, ſo is the Soul by Sin contaminated and defil'd as well as the Body, both being made liable to Corrupt and Putrifie thro' the Curſe of Death, and to be like the Beaſts of the Field which periſh Eternally.

His *Tranſgreſſion*

But GOD, out of his infinite Love and Mercy to Mankind, ſent his bleſſed Son as a Redeemer, to make Atonement for Man's Original Sin, whereby the Curſe of his Tranſgreſſion was wip'd away, and Victory over Death and the Grave obtain'd. Again, As GOD has appointed as a Bleſſing, Phyſicians for curing Diſeaſes, that Man might enjoy a tolerable ſtate of Health,

And *Redemption.*

Health, till remov'd from this Life, ſo has he in Death likewiſe given them a Knowledge to preſerve them Incorruptible, which is the promis'd Bleſſing, *1 Cor.* 15. that tho' our Fleſh be Corruptible, yet ſhall it put on Incorruption (by *Embalming*) and tho' we are Mortal and die, yet ſhall we become Immortal, and ſo both Death and Sin be conquer'd by Life Eternal. Now this may as well be underſtood in a Literal Senſe, agreeable to our Subject, as in a Spiritual one; for Bodies Embalm'd as aforeſaid, ſeem not to be dead, but only aſleep, waiting for the Reſurrection. For this Reaſon the *Hebrews* call'd their Burying-Places *Houſes of the Living*, and the *Chriſtians* nam'd theirs *Dormitories* or *Sleeping-Places*, p. 17. where Bodies reſt in their Tombs as in their Beds. *Non Mortua, ſed data Somno*, ſays *Prudentius*. *Their Bodies are not dead, but aſleep*; for Death to *Chriſtians* is but Sleeping, and Sleeping Reſt, out of which they hope and expect to be awak'd at the joyful Day of Reſurrection, well knowing it is no more difficult with GOD to raiſe them from Death than Sleep; ſo that to them Death is but as it were a mute *Interludium* to the Reſurrection, a Ceſſation of Labour and Action, and differs from Life only in Motion and Speech: For this Reaſon Death is rightly compar'd to Sleep, as being a Refreſhment during the Night of this World, till the Morning of the next. Thus *Jeſus* told the By-Standers, *Matth.* 9. 24. *The Maid is not dead, but ſleepeth. And that Lazarus* (who was *Embalm'd* and reſtor'd to Life again) *ſlept*, John 11. 11. which the better to explain he afterwards told them he was dead, *ver.* 14. It is alſo written of the Martyr St. *Stephen* that he fell aſleep, *Acts* 7. 60. See alſo *Dan.* 12. 2. and 1 *Theſſ.* 4. 13. and this

Embalm'd Bodies Sleep 'till the *Reſurrection.*

Death compar'd to *Sleep.*

this way of ſpeaking was more eſpecially us'd in the Old Teſtament, as I have already obſerv'd, *p.* 36. *Prudentius*'s Hymn *Ad Galli Cantum*, p. 30. and that *Ante Somnum*, p. 46. excellently well compare Death to Sleep, Sleep to Death, and Waking to the Reſurrection. *Sleep*, ſays Sir *Thomas Brown* in his *Religio Medici*, p. 43. *is ſo like Death, that I dare not truſt it without my Prayers, and an half Adieu to the World, taking my Farewel in this Colloquy with* GOD:

The Night is come, like to the Day,
Depart not Thou, Great GOD, away;
Let not my Sins, black as the Night,
Eclipſe the Luſtre of thy Light;
Keep ſtill my Horizon, for to me
The Sun makes not the Day but Thee.
Thou, whoſe Nature cannot ſleep,
On my Temples Centry keep;
Guard me 'gainſt thoſe watchful Foes,
Whoſe Eyes are open while mine cloſe.
Let no Dreams my Head infeſt,
But ſuch as *Jacob*'s Temples bleſt:
While I reſt my Soul advance,
Make my Sleep a Holy Trance,
That I may, my Reſt being wrought,
Awake into ſome Pious Thought,
And with as active Vigour run
My Courſe, as does the nimble Sun.
Sleep is Death, O make me try,
By ſleeping, what it is to die;
And as gently lay my Head
On my Grave as on my Bed!
Howe'er I reſt, Great GOD, let me
Awake again at laſt to Thee.

And thus assur'd behold I lye
Securely, or to wake or die.
These are my drowsie Days, in vain
I now do wake to sleep again:
O come that Hour when I shall never
Sleep no more, but wake for ever.

This is the Dormitive I take to Bedward, says my Author, *I need no better Hypnotic to make me sleep; after which I close mine Eyes in Secutity, content to take my leave of the Sun, and to sleep 'till the Resurrection.*

Now what this Learn'd Author says of *Sleep*, the same may be said of *Embalming*; for this Art prevents the Corruption of the Grave, so that the Body will remain entire, and as it were asleep in its Bed, 'till awak'd by the last Trumpet to a joyful Resurrection, *where in its Flesh it shall see GOD*, Job 19. 26. and become Spiritual and Immortal. Hereby Death has no more Power over us than a long Sleep, which refreshes us from our Labours, and makes us arise in that Everlasting Morning unweary'd and undefil'd to enjoy a perfect State of Bliss for ever. Besides, this Benefit accrues from seeing Bodies thus preserv'd, that Men are thereby put in mind of that most desirable and delectable Mystery of the Resurrection. *So we also that employ our Time and Labour in* Embalming, says *Gabriel Clauder in Methodo Balsamandi*, p. 11. *have before our Eyes, as it were in a Looking-Glass, a Præludium and Argument of the Resurrection, a Symbol of our Future Integrity, and Testimony of our Faith of the hoped for Incorruptibility and Everlasting Eternity.* The *Pagans* themselves were not without some Hopes of this nature, as appears from the extraordinary Care they bestow'd

Embalming an Emblem of the *Resurrection.*

on

on their Sepulchres and *Embalmings*. Very remarkable is the civiliz'd Sepulture of the antient Inhabitants of *Teneriffe*, who Embalm'd their Dead with ſingular Art, and afterwards plac'd them in deep Caves in ſeveral Poſtures, ſuch as ſtanding, lying, ſitting, *&c.* Theſe Burying-Places they look on only as Dormitories, and rarely admit any one without leave to go into them, ſeeming as tho' they would not have them diſturb'd.

The Inhabitants of a Country call'd *Zeilan*, as *Aria Montanus* relates, do not bury their Dead, but *Embalm* them with various Aromatics, which done, they dreſs them in fine Cloaths, and afterwards ſet them on Benches, according to their diſtinct Families and Quality, whereby they appear as if alive, and any one may there know his Father, Grandfather, Great Grandfather, or any other of his Predeceſſors or Family to a long extent of Time. Much the ſame is reported of ſome of the *Chineſes*, *Laplanders*, *Weſt-Indians*, *Egyptians* and others, of whom we ſhall give a full account in their proper Places. Now if the *Heathens*, who either did not believe, or would not own the Reſurrection of the Fleſh, were ſo careful in *Embalming* their Dead, much leſs are we to neglect it, who wait the Reſurrection of our frail Bodies, and expect when they ſhall become Incorruptible, Spiritual and Immortal, eternally enjoying the moſt perfect ſtate of Bliſs and Happineſs: Beſides, we *Chriſtians* ought to eſteem *Embalming* a pious Work, acceptable to GOD, becauſe it frees us from that Corruption which he ſo much deteſts, and has ſo often pronounc'd and threatn'd as his ſevereſt Judgment, *p.* 38, 39. GOD Almighty has many Times permitted Mankind as well as Brutes

Acceptable to GOD.

and Vegetables, ſo to petrifie without any Human Help or Aſſiſtance, as to remain for ever free from Putrefaction or Corruption, and ſometimes has effected the ſame preſervation of the Bodies of the Faithful, without any manifeſt alteration, but only a little attenuation or dryneſs, and that without any ill Savour. Thus the Bodies of ſeveral Martyrs and Holy Men have been found in moſt Ages, eſpecially thoſe in the *Kovian Cryptæ* or Vaults, which *Herbinius* deſcribes, and looks on as an Inſtance of GOD's Love, and Reward of their Piety and Virtues; Why therefore ſhould we think *Embalming*, or the artificial Preſerving of Bodies, either diſpleaſing to GOD or unbecoming a *Chriſtian*, ſince we have ſo many Inſtances and Examples to the contrary? The Scriptures teſtifie that GOD's antient People the *Hebrews embalm'd* their Dead, and that the Patriarchs *Jacob* and *Joſeph* were both *embalm'd*; ſo alſo *Joſeph* of *Arimathæa* and *Nicodemus*, following the Footſteps of their Anceſtors, honour'd the Body of our *Saviour* with *Embalming*. This GOD Almighty was pleas'd to permit, becauſe, as *David* ſays, *He would not ſuffer his Holy One to ſee Corruption*, Pſal. 16. 10. Now as Chriſt was bury'd to ſhew he was really dead, ſo was he *embalm'd* in order to his Reſurrection; and as his Holy Body was no ways defil'd with Original Sin, ſo alſo thro' the ſpecial Privilege beſtow'd on it by GOD, was it exempt from the Laws of Corruption. Now this is moreover remarkable, that before our *Saviour* was born for the Redemption of Mankind, loſt by *Adam*'s Tranſgreſſion, GOD ſhew'd a more than ordinary Inſtance of his Love to Man, by the preſervation of Holy *Enoch* and *Elijah*, both who, had they been

been bury'd, must of consequence corrupted under that Curse, *Gen.* 3. 19. wherefore that they might not undergo those Alterations there threatn'd, *viz.* Death and Corruption, GOD Almighty translated them: These two with our *Saviour* are the only Instances of a visible Ascention, and who suffer'd no Corruption.

Enoch and *Elijah* neither dy'd nor corrupted.

To these Reasons we may add what Christ himself witnesses, that he was so far from being displeas'd at the *Embalming* his Body, that he chid those about him, when they were angry at the Womans pouring such precious Nard Ointment on his Head, which, as they alledg'd, might have better been sold for more than Three Hundred Pence (about 10 *l.* of our Mony) and given to the Poor, *Mark* 14. 6, 8, 9. *Jesus said, let her alone, why trouble ye her? She hath wrought a good Work on me; she is come aforehand to anoint my Body to the Burial. Verily I say unto you, wheresoever this Gospel shall be preach'd throughout the whole World, this also that she hath done shall be spoken of, for a Memorial of her.* In a word, this *Art* of *Embalming* is sufficiently warranted both by the Old and New Testament, and equally celebrated by *Jewish*, *Christian* and *Heathen* Writers.

Embalming approv'd by our *Saviour.*

Having now done with my Theological Arguments, I shall next proceed to vindicate the *Art* of *Embalming* by some Physical and Political Reasons. *First* then, If we take this Art in a general Sense of preserving the Memory of Man, as well as his Body, we shall find it very Extensive and Infinite, since both the Industry and Ingenuity of the Ancients have not only sought after the surest Means of effecting this, but likewise invented and contriv'd whatever else might preserve the Body, transmit its Name to Posterity, and

Embalming, in a general Sense, very Extensive.

Fame to Eternity. Some have for this end erected Pyramids, Obelisks, Columns, Temples, Statues and a thouſand other Things, whereby they imagin'd they might ſecure their Names from Oblivion; whereas others thought Poems, Epigrams, Epitaphs and ſuch like Writings were the beſt and ſecureſt Monuments. Of this Opinion was *Horace*, who, at the end of his Third Book, thus boaſts of his Works:

Writings thought the beſt Monuments.

Exegi Monumentum Ære perennius,
Regaliq; ſitu Pyramidum altius:
Quod non Imber edax, non Aquilo impotens
Poſſit diruere, aut innumerabilis
Annorum ſeries, & Fuga Temporum.
Non omnis moriar, multaq; Pars mei
Vitabit Libitinam. ——

A Monument, more laſting far than Braſs,
I've rais'd, which Pyramids ſhan't in height ſurpaſs:
Nor fretting Showers, nor bluſtring Winds deface,
Nor flights of Years and Hours, tho' numberleſs, ſhall raze.
I ſhall not die whilſt thus my better Part
Avoids the Grave. ——

In like manner *Ovid* gives an endleſs date to himſelf, and his *Metamorphoſis* in theſe Words:

Jamq; Opus exegi: quod nec Jovis Ira, nec Ignis,
Nec poterit Ferrum, nec edax abolere Vetuſtas.
Cum volet illa Dies, quæ nil niſi Corporis hujus
Jus habet, incerti Spatium mihi ſiniat Ævi:
Parte tamen meliore mei ſuper alta perennis

Aſtra

Aſtra ferar ; Nomenq; erit indelibile noſtrum.
Quaq; patet domitis Romana Potentia Terris,
Ore legar Populi ; perq; omnia ſecula Fama
(Si quid habent veri Vatum Præſagia) vivam.

And now the Work is finiſh'd, which *Jove*'s Rage,
Nor Fire, nor Sword ſhall hurt, nor eating Age.
Come when it will my Death's uncertain Hour,
Which only o'er my Body can have Power ;
My better Part ſhall far tranſcend the Skie,
And my Immortal Name ſhall never die :
For whereſoe'er the *Roman* Eagles ſpread
Their conquering Wings, I ſhall of all be read ;
And if we Prophets truly can Divine,
I, in my deathleſs Fame, ſhall ever ſhine.

Both theſe Poetical Flouriſhes may be eſteem'd a kind of *Embalming* their Authors Actions and Names ; for as the aforeſaid hiſtorical Structures preſerve and record our Actions, ſo are our Thoughts and Sayings *embalm'd* as it were by Writings. In this reſpect *Fame* may not improperly be call'd the *Goddeſs* and *Patroneſs* of *Embalming*, and *Mercury* her chief Miniſter to proclaim to the World the Heroic Acts of Memorable and Famous Men : Thus all Things intended to preſerve a Name, whether Pictures, Statues, Medals, Buildings or Writings, may be comprehended under this general Senſe of *Embalming* ; nevertheleſs, experience teaches us the preſervation of a Body by the *Balſamic Art* is not only the beſt way of reviving Mens Memories, and bringing their Merits freſh in our Minds, but alſo the moſt durable ; for not only Tombs and Statues have decay'd in a few Years, but alſo whole

Fame the *Goddeſs* of *Embalming.*

Embalming the moſt durable Thing.

Towns

Towns and Cities have been ruin'd and demoliſh'd within the Revolution of an Age, and that ſo, as hardly to have one Stone left to witneſs what they have been; whereas *Embalm'd* Bodies have been found entire after Thouſands of Years. Neither is *Embalming* to be commended only for its Duration, but likewiſe for its great Uſe in *Phiſiology*, *Natural Philoſophy* and *Phyſic*, as we have hinted before, *p.* 2, 3, 4. In that we thereby know how to conſerve all ſorts of Herbs, Juices, *&c.* keep all kinds of Fleſh and Fiſh, and preſerve all ſorts of Plants, rare Exotics, and ſuch like Curioſities.

Uſeful in *Philoſophy* and *Phyſic.*

Embalming is likewiſe particularly uſeful in *Anatomy*, inaſmuch as it teaches how Bodies may be preſerv'd, that the moſt minute Parts may be Diſſected, and ſuch Preparations made as will remain to Poſterity, and ſerve inſtead of Books, Sculptures or Pictures, by which the Diſpoſition of the Human Fabric may be more accurately diſtinguiſh'd, and the Names and Uſes of the Parts eaſier retain'd in our Memories.

In *Anatomy.*

It is alſo particularly uſeful to *Phyſicians* and *Surgeons*, *Firſt*, In that by opening ſuch Bodies, they may preſently ſee the Nature and Cauſe of Diſeaſes. And, *Secondly*, by underſtanding what *Fermentation* and *Putrefaction* are, together with the Virtues and Qualities of *Embalming*-Drugs that prevent and reſiſt them, they may be better able to cure malignant Feavers, Mortifications, *&c.* See *p.* 3, 4. for no ſooner is there a Separation of the Soul from the Body, but an immediate tendency to Putrefaction follows: The florid colour of the Face vaniſhes, the Belly ſwells, the Entrails turn green and fœtid, and the extreme Parts become ſhrivel'd and contracted; when we may well

In *Surgery.*

cry

cry out, *Quantum mutatus ab illo!* So ſuddain an Alteration enſues without a previous *Balſamation.* What obdurate Hearts and pitileſs Eyes can then bear ſuch a miſerable Object, when *Embalming* ſo eaſily prevents it, by rendring the Body ſweet and decorous, retaining ſtill its natural Form, Feature and Shape? Again, if we conſider the natural and innate Deſire moſt People have of being bury'd in their own Tombs and Countries, we ſhall find there is a neceſſity of *Embalming* ſuch Bodies, the better to convey thoſe that die in Foreign Parts to their Native Soil. Thus *Jacob* and *Joſeph* were tranſported from *Egypt* to *Canaan*, whereas, had their Bodies not been *embalm'd*, they muſt neceſſarily have corrupted in their Journey; but as for the *Greeks* and *Romans*, who were not well acquainted with this Art, they were forc'd to burn ſuch Bodies as dy'd abroad, and were contented only to bring home their Aſhes, which *Ovid* ſeems ſo very deſirous of in the following Verſes:

Neceſſary for *Tranſporting Bodies.*

Oſſa tamen facito parva referantur in Urna,
Sic Ego non etiam Mortuus, Exul ero.

Let but my Country have my Funeral-Urn,
And after Death, tho' exil'd, I'll return.

Now certainly they would have thought it much better to have brought over the whole Body than part of it, had they been but skillful enough to have *embalm'd* it; for there is no other difference between Incineration and Putrefaction, than length of Time, therefore both are equally to be avoided. Nay, ſome of the *Heathens* themſelves have judg'd it an Impiety towards

wards the Dead, either to commit them to the Fire, or to Worms and Corruption, therefore they endeavour'd, as much as in them lay, to *Embalm* and Preſerve them thereby from both. Now nothing is more evident, than that thoſe who intend to preſerve a Body entire, ought neither to burn nor bury it, but keep it in a proper Repoſitory, contriv'd to reſiſt the Injuries of Time and Weather, and which is neither expos'd nor obnoxious to Putrefaction.

To Conclude, *Embalming* not only prevents the Plague and Putrefaction, and conſequently frees from the Terror and Deformity of Death, *page* 9, 11, 12. but likewiſe defends and ſecures dead Bodies from Inſults of Brutes and Inſects, by reaſon of its bitter ungrateful Taſte: Yet conſidering the antient Way of the *Egyptians* by rowling, and the modern by wrapping up in Cerecloaths, ſo obſcure the Object, and alſo are ſo imperfect on ſeveral other Accounts; I have endeavour'd to ſhew a poſſibility of inventing a Method, how to preſerve the whole *Compages* of the Body for ever without Putrefaction, in ſuch manner, that its Texture and Stucture may remain entire, of the ſame Proportion as before, and of the ſame Colour and Flexibility, without any viſible contraction, diminution or unconformity of the Parts whereby the dead Corps may be handled by the *Anatomiſts* without any offenſive Smell or faſtidious *Mador*. St. *Jerome*, *in Epitaph. Paul. Euſtoch.* ſpeaks thus of *Paulina* a *Roman* Lady, *Quodq; mirum ſit nihil Pallor mutaverit Faciem, ſed ita Dignitas quædam omnia compleverat, ut putares non mortuam ſed dormientem. And what is wonderful, Paleneſs had not in the leaſt alter'd her Countenance, but Majeſty was ſo preſerv'd* (*by* Embalming) *in*

Secures from the Inſults of Animals, &c.

every

every Feature, that you would not have thought her dead but aſleep. Thus to preſerve any heroic Prince or great General, any noted Profeſſor of ſome Science or Faculty, *&c.* would ſure be a finer ſight than their *Effigies* in Wax, and withal be as durable as their Tomb in Marble. I ſay, if we can arrive at this Perfection, without Exenteration or Inciſion, ſo as to preſerve a dead Body after the manner aforeſaid, it were reaſonable to believe it would not only leſs terrifie all ſcrupulous Perſons, but likewiſe be of greater Uſe to the Common Wealth. Yet leaſt I ſhould fail herein, it being an unbeaten Path, I preſume thro' your Conduct and Guidance, that whilſt I am endeavouring to find it out, you will neither ſuffer me to loſe my ſelf, nor lead others out of the Way. This is my only fear (well knowing too many Examples of thoſe that in making new Diſcoveries have Ship-wreck'd themſelves) and the principal Requeſt of,

S I R,

Your moſt Obedient

Humble Servant,

Thomas Greenhill.

TO
HIS GRACE
WRIOTHESLY
DUKE of BEDFORD
Who has been pleas'd to
encourage this Work,
This MAP OF EGYPT &c.
is duty fully inscrib'd by his Graces
most obliged Surgeon and
humble servant
The Greenhill
THE KINGDOM OF NUBIA
LIBYA EXTERIOR
BILEDULGERID ol NUMIDIA
BARCA R
ASSAHYD
SAHYD
EGYPT SUPERIOR
The Desert of Suaquem
Nubia
Sula
Risa
Gualva
Dancala
Batrazana Pop
Barnagasse Pop
AMANOR REG
BARNAGASSO REG
ANQUIN at QUIN REG
BELOU REG
Bekla Pop
Suaquem
Doncale
Dobarowa
Erquiko al Arquica
Axuma
Ance de Camelo
Terra de Sal
DANCALE REG
Baylur
I. S. Peter or Guada
I. Dalagua
I. de Camelon
THE RED SEA
SEA OF MECHA OR ARABIAN GULPH
ARABIA FELIX
ARABIA PETRÆA
Mecha
Medina
Piramides
Cairo
Alcairo
Alexandria
Rossetta
Damiata
Faramida
Sues olim Sur
THE LOWER EGYPT
THE MEDITERRANEAN SEA
THE MEDITERRANEAN SEA
ELBECHRIA
DELTA
Computed English Miles
English Computed Miles
English Measured Miles
THE RED SEA

THE Art of Embalming.

LETTER II.

To Dr. John Lawſon, *ſometime Preſident of the College of Phiſicians,* London.

SIR,

AS your Knowledge in the *Coptic* or antient *Egyptian* Language, in the *Arabic* and *Oriental* Tongues, as likewiſe your extraordinary Skill both in *Phiſic* and *Philology*, beſt teſtifie you to be the fitteſt Judge of an Art of ſuch Antiquity as *Embalming*; ſo your favourable Approbation of my Notions herein, has encourag'd me to endeavour finding out the true Progreſs and exact Method of practiſing that Art. In order hereunto I firſt think it not amiſs to give a ſhort Geographical

What to be consider'd as relating to *Embalming.*

Deſcription of the Kingdom of *Egypt*, as alſo to take notice of the Salubrity of its *Air* and *Water*, Fertility of its *Soil*, and Sagacity of its *Inhabitants*, together with ſeveral neceſſary Remarks on their *Religion, Cuſtoms, Arts, Diſeaſes* and *Phiſic*, nay, whatever elſe may tend to the right Underſtanding of this Noble but loſt Art.

Tho' *Embalming* be the chiefly intended Scope of this Letter, yet conſidering the *Egyptians* have been always allow'd the firſt Inventors of Arts and Sciences, and that this particular manner of *Embalming* was at firſt us'd by them only, it may be requiſite to conſider every particular circumſtance of Time and Place, the ſeveral Drugs, Plants, Minerals and other Advantages which accru'd to them beyond other Nations, and likewiſe to inquire into the Reaſons which induc'd them to ſtudy this Art, as alſo by what means and after what manner they came to find it out.

This indeed may ſeem to ſome a Digreſſion from our Subject, yet the Conſequence of it will not prove a little advantageous to the Reader, beſides, like the Interlude of a Tragedy, may ſomewhat divert the Melancholineſs of our *Diſcourſe about the Dead.* But before I proceed to particulars, I ſhall ſpeak ſomewhat of *Egypt* in general, which the antient Geographers plac'd partly in *Africa* and partly in *Aſia*, making the River *Nile* the Boundary between thoſe two great parts of the World; but *Egypt*, according to the moſt common receiv'd Opinion, is at preſent held to be all ſituate in *Africa*, and bounded on the *Eaſt* by *Idumæa*, and the *Arabian Gulph* or *Red Sea*, on the *Weſt* by the Deſarts of *Barca*, *Lybia* and *Numidia*, on the *North* by the *Egyptian Sea*, being part of the *Mediterranean*, and on the *South* by *Nubia*, the laſt City of *Egypt*, that

Egypt, how ſituate and bounded.

that way being *Assuan.* This Country, says *Heylin* in his Cosmography, *p.* 841. has had several Names given it by prophane Authors, as, *First*, *Aeria*, from the Serenity of its Air, which is seldom Cloudy. *Secondly*, *Potamia*, from the propinquity of the Sea, which washes two sides of it. *Thirdly*, *Ogygia*, from *Ogyges*, a supposed King thereof. *Fourthly*, *Melampodus*, from the black colour of its Soil. *Fifthly*, *Osiria*, from the God *Osiris*, here in high esteem. *Sixthly*, and lastly, it was call'd *Ægyptus*, which in the end prevail'd over all the rest, either from *Ægyptus* Brother of *Danaus*, once King hereof (in the Stories of this Nation better known by the Name of *Rameses)* or else from *Ægyptus*, the old Name of the River *Nile*, whose annual overflowings bringing Soil and Rubbish from the higher Countries, gave occasion to some to believe it rais'd into firm Land, and gain'd out of the Sea, who therefore call'd it *Nili Donum*, the Gift of *Nile*; yet some there are who would have it call'd *Ægyptus*, from *Aiguphtus*, deriv'd from *Aicoptus*, which signifies the Land or Country of *Coptus*, that being suppos'd to have been antiently its chief City, built by *Coptus*, whose Genealogy and Descent is thus describ'd by Father *Vansleb* in his Relation of *Egypt*, p. 3. Cham, says he, *one of the three Sons of* Noah, *had four Male Children*, Cus, Misraim, Fut *and* Canaan; Cus *was Father of the* Abyssins, Misraim *of the* Copties *and* Nubians, Fut *of the* Africans, *and* Canaan *of the* Syrians *and their Neighbours.* Misraim *after the Deluge, as* Macrizi *an Arabian Historian says, pitch'd upon* Egypt, *made there his Abode, and left that and the Country, as far as the farthest Part of* Africa, *to his Posterity: He had likewise four Sons,* Ischemun, Atrib, Sà *and* Coptus, *among whom he equally divided*

Its Denomination.

divided the Land of Egypt. Coptus *had all that Tract of Land from* Aſſuan *or* Iſvan *to the City of* Coptus; Iſchemun *all the Country from that City to* Menuf *or* Memphis, Atrib *had the heart and middle of* Egypt; *now call'd* Delta; *and* Sà *all the Continent, from the Province of* Beheire *as far as* Barbary: *They all built Cities in their ſeveral Dominions, calling them after their own Names. After the deceaſe of their Father, the four Brothers were at variance about the Soveraignty, neither of them caring to endure a Partner; at length they reſolv'd to end their Controverſy by Battel, which was to give the chief Command to the Victor.* Coptus *the youngeſt overcame the reſt, and was conſequently acknowledg'd chief Lord by all. He choſe the City of* Menuf *or* Memphis, *where his Father liv'd, for his Reſidence: From this firſt King all the Race of the* Egyptians *have been ſince call'd* Copties: *From him likewiſe the* Greeks *gave the Name of* Αἰγύπτος *to the Land of* Egypt, *by changing* K. *into* G. *which was allowable not only in that Language, but alſo in the* Arabian. *The* Moors *and* Copties, *natural Inhabitants of* Egypt, *now call it* Maſſr, *from* Miſraim, *eldeſt Son of* Cham, *and Gran-Child of* Noah, *who firſt laid the Foundation of that Kingdom after the Deluge: From this* Miſraim *the* Turks *have alſo nam'd* Egypt Miſſir, *which is very near the Hebrew* Miſraim; *and the* Jews *to this Day call it* Eretz Miſraim, *the Country of* Miſraim. This may ſuffice as to its Denominations and Etimology.

Govern'd by *Coptus.*

Its *Extent.*

Nubienſis Geographia makes it to extend in length from *Aſſuan* to the *Mediterranean*, 25 Days Journey, which is about 655 Engliſh Miles, and in breadth 8 Days Journey or 200 Miles; but *Sandys* and *Vanſleb* agree 'tis from *North* to *South* only 560 Miles, the latter

latter alledging it ſcarce poſſible to declare its length preciſely, by reaſon they are not wont in that Country to meaſure by Miles or Leagues, but by Camels Journeys only. As to its breadth, *Leo Africanus* ſays, *p.* 296, it is from *Eaſt* to *Weſt* 50 Miles, being narrow towards the *South*, but broader to the *North* towards the *Mediterranean*. *Sandys* likewiſe, *p.* 72. ſays, That by reaſon of its being ſo contracted among barren Mountains, it is in many Places hardly 4, in few above 8 Miles broad, till not far above *Cairo* it begins by degrees to enlarge it ſelf, and ſo continues even to the Sea, being between *Roſetta* and *Damiata*, which ſtand on the *Weſt* and *Eaſt*-Confines of that which is overflow'd by the natural Courſe of the River, 140 Miles, and from *Roſetta* to *Alexandria* 30.

Concerning the Diviſion of this Country, the Antients have taken occaſion to divide it firſt into high and low, and then into high, middle and low; the higher they call'd *Thebais*, from a Place call'd *Thebes*, at preſent *Saida*; the middle they nam'd *Septanomos*, from the ſeven *Nomi*, Provoſtſhips or Governments it contain'd, at preſent *Bechira* or *Demeſor*; the lower and more particular *Egypt* they call'd *Delta*, from its likeneſs to the Figure of the *Greek* Letter Δ. *Egypt*, according to *Sandys*, p. 85. is now divided into three Parts or Provinces; that which lies *South* of *Cairo* is call'd *Sahid*, that between *Cairo*, *Roſetta* and *Alexandria*, *Errif*, that between *Cairo*, *Damiata* and *Teneſe*, *Marenuna*, *Bechiria*: The *Pharaohs* and *Egyptian* Nobility reſided in *Saida*, the *Ptolomies* in *Errif*, and the *Romans* and *Greeks* along the Sea-Coaſts. Antient and modern *Diviſion.*

I muſt now proceed to ſpeak of the River *Nile*, which croſſing great part of *Æthiopia*, and then entring The River *Nile*

tring *Egypt*, runs the whole length of that Kingdom, and after dividing and ſpreading it ſelf into many Branches, ends in the *Mediterranean Sea.* This River was thought by the Ancients not to have its equal, and is ſtill reputed one of the moſt conſiderable of the World, having ſomewhat wonderful and peculiar to it ſelf, whether one conſiders its *Source* or *Effects.* To this River *Egypt* ows its Fertility, and its Inhabitants the greateſt of Felicities, their Health and Fortunes, yet neither could their rich Princes or wiſe Prieſts ever diſcover its *Source* or *Origin.* 'Tis this has bafflʼd the greateſt Philoſophers, and withſtood the Attempts of all their Kings, *Roman* Emperors, Sultans and other Potentates, who, notwithſtanding they endeavourʼd it with vaſt Expenſes, always provʼd unſucceſsful: Thus *Seſoſtris*, *Ptolemy* and *Cyrus* ſought for it in vain; *Alexander* the Great conſulted the Oracle of *Jupiter Ammon* in order to find it out, and *Cambyſes*, as *Strabo* witneſſes, ſpent a whole Year to the ſame purpoſe, yet both were diſappointed: *Julius Cæſar* alſo, if we may believe *Lucan*, ſaid, He would have given over his purſuit of the Civil War, could he but have been ſure to find out this Secret, yet has its Spring-Head remainʼd undiſcoverʼd till of late Years, when it was happily pitchʼd upon by the *Portugueſes*, which makes me of the Opinion of *Le Bruyn*, That no Perſons are more capable of making theſe Searches and Diſcoveries than the *Roman Miſſionaries*; for on one hand they make it their Duty and perpetual Employment to go about everywhere gaining Proſelites, and ſubjecting them to the See of *Rome*, and on the other, under pretence of Devotion, and by virtue of their poor and ſimple Habit, may eaſily penetrate the moſt remote Countries,

tries, inacceſſible to other Travellers by reaſon of the Dangers that are to be met with. Now 'tis certain almoſt all thoſe Miſſionaries, eſpecially the *Jeſuites*, are moſt capable of making theſe Searches, by reaſon of their inſinuating and cunning Ways, ſo that making it their Buſineſs, as they commonly do, they muſt be moſt likely to ſucceed therein; 'tis therefore to their Care and Pains we are indebted for two conſiderable Diſcoveries, of the Source and Riſe of this River; the firſt made by *Peter Pais*, and the ſecond by Father *Telles* a Jeſuit, which laſt being the ſhorter Account, yet no leſs Correct, I ſhall here inſert it as he has given it us in his Hiſtory of *Æthiopia*, printed at *Lisbon.*

The Riſe and Courſe of the River *Nile.*

In the Kingdom of Gojam, *about* 12 *Degrees from the Equinoctial towards the* Weſt, *and in the Province of* Sacahala, *inhabited by the* Agaus, *in a Field of no great extent, incompaſs'd by many high Mountains, is a ſmall Lake, over which one may caſt a Stone, full of Buſhes and low Trees, whereof the Roots are ſo thick and intangl'd, that in Summer one may paſs over them dry ſhod. In the middle of this Lake are two great and deep Fountains very near each other, whence iſſues out a clear Water that runs under theſe Buſhes and Shrubs, in two ſeveral Channels. Towards the* Eaſt, *and about the diſtance of a Muſket-Shot, they turn to the* North. *About half a Mile from thence there appears a great deal of Water, and a conſiderable River, into which run many other Streams. About* 15 *Miles farther it receives another larger Water call'd* Gema, *which looſes then its Name. A little farther, turning towards the* Eaſt, *it receives two other conſiderable Streams call'd* Kelti *and* Branti: *Near this Place is the firſt fall of the River; not much farther running towards the* Eaſt, *it enters the Lake of the* Abyſſins,

nam'd Bahr Dembea, *or the Sea of* Dembea. *When it has paſs'd through this Lake, without mingling with its Waters, it receives many other great Rivers, and chiefly the River* Tekeze *near* Egypt. *So ſoon as* Nile *is out of the Lake* Dembea, *it turns to the* South-Eaſt, *leaving on the left the Kingdoms of* Beg-amidr, Amhara *and* Voleca; *afterwards running towards the* South, *it has on the* South-Eaſt *the Kingdom of* Sauva, *and then turning again to* Eaſt-North-Eaſt, *has on the* South, Ganz, Gafata *and* Bizamo, *paſſing through the Countries of* Gonga *and* Gafre; *a little farther it paſſes by* Faſcalo, *then enters the Country of* Funch *or* Nubia, *whence it runs into* Egypt, *as Father* Telles *affirms.* But how it is there diſtributed and divided, I ſhall ſhew by and by, after I have mention'd two of its Principal *Cataracts* or *Caſcades* of a ſurprizing Nature.

Its *Cataracts.* One of theſe is at *Ilack* in *Numidia*, and the other above *Siene* in *Egypt*, being 12 Days Journey from each other. *Ptolomy* calls the moſt Southern, the *Great Cataract*, and the other, which he places about *Siene*, now *Aſſuan*, the *Leſſer*. This falls about 50 foot, but the other three times as high, which laſt rouling off the Rocks into a vaſt Abyſs, the Waters, ſays *Sandys*, p. 73. make ſuch a roaring Noiſe, that a Colony, planted there by the *Perſians*, were made almoſt Deaf with it, and glad to abandon their Habitations, tho' otherwiſe plentifully provided with all Neceſſaries of Life. The adjoyning People nevertheleſs are of that incredible boldneſs, that daring to commit themſelves in little Boats (capable of holding only two, whereof the one Steers and the other Rows) unto the raging Current, and impetuous Eddies, have been ſeen to paſs the Streights of the Rocks by little Channels, and

at

at length to ruſh down with the Stream, to the amazement of all Beholders, who giving them up for loſt, beheld them a while after as if ſhot out of an Engin, far from the place of their Fall, rowing ſafely in the aſſwaged Waters; but *Danet* will not allow the Noiſe made by the Cataracts, renders the neighbouring Inhabitants Deaf, tho' the ſame may be heard 3 Days Journey off, and the Waters which ruſh down appear like Smoak, being forc'd with ſo great a violence, that they form a kind of Arch, and leave ſo great a ſpace between, that a Man may paſs it without being wet: There are alſo Seats cut under the Rocks, where Travellers may reſt themſelves.

The other *Caſcade*, as *Sandys*, p. 73. tells us, is a little above the place where once ſtood the City *Elephantis*: There two pointed Rocks nam'd *Crophi* and *Mophi*, or the Veins of *Nilus*, lift up their eminent Heads, making the leſſer Cataract by falling down with a furious Caſcade into the upper *Egypt*; then running from *South* to *North* very leiſurely, it divides its ſelf into two navigable Branches. That towards the *Eaſt* runs into the Midland Sea near *Damiata*, heretofore *Peluſium*, while the other inclining to the *Weſt*, and formerly call'd *Canopus*, falls into the ſelf ſame Sea a little below *Roſetta*, making, of the richeſt Portion of the Land of *Egypt*, a triangular Iſland, call'd *Delta*, in that being thus inclos'd between theſe two Branches and the Sea, it bears the form of that Letter. Two other Brances there are which run between theſe, but poor in Water, beſides divers Channels cut by the Labour of Man, for better Conveyance during the Time of Inundation.

Its *Oſtiaries* or *Mouths.*

Herodotus and *Strabo* reckon up ſeven Mouths of the *Nile*, but *Egypt* has been ſo much chang'd ſince their Time, that there is hardly any appearance or remembrance of the ſeven Cities they mention. *Ptolemy*, in his Geography, expreſly gives the names of nine; but ſurely moſt of them muſt have been ſtop'd up by the Sands, ſince at preſent there are but three or four at moſt, as is affirm'd by *William* Arch-Biſhop of *Tyre*, in his IX. Book, *De Bell. Sac.* cap. 33. and by *Le Bruyn* in his Voyage to the *Levant*, p. 161. who went on purpoſe to make ſuch Diſcoveries. But this is however remarkable, that the freſh Waters of the *Nile*, keeping themſelves united in a Body, and falling into the ſalt Water or Sea, change the Colour of the *Mediterranean* farther than any part thereof can be ſeen from the Shore. Yet amongſt all the Miſteries of Nature, none is more wonderful than the Overflowing of this River, nor any Thing more Beneficial; ſince to this alone the Inhabitants owe not only their Riches but their Health, the moſt malignant Diſeaſes immediately ceaſing at the Approach of it, and Famine and Dearth are as quickly expell'd. It brings a Mirth and Joy to thoſe People, and of a meer Deſart it was before, for ſuch is *Egypt* unwater'd by the *Nile*, makes that Country the moſt fruitful of any in the habitable World.

Its *Inundation.*

Now the Earth, which had been ſo long ſcorch'd by the violent heat of the Sun, is plentifully refreſh'd with abundant Waters, and the very Cattel ſeem to rejoyce at the approaching verdant Seaſon: Boats are row'd where not long before Men trod, and the Waters fill up the duſty Channels and long empty'd Ciſterns, covering in many Places the whole ſuperficies of the

the Land, making it appear as a troubl'd Lake. Nor is this an unpleaſant ſight to the Natives, who think the leſs they ſee of their Country, the more their Comfort will be. During this Inundation they keep their Beaſts and Cattel on the tops of ſuch little Hills, as either the Providence of Nature, or Induſtry of Man has prepar'd, where they abide, waiting patiently for the decreaſe of the Waters. On theſe Hills alſo ſtand moſt of their Towns and Villages, appearing, in the time of the Flood; like ſo many Iſlands, the People in the mean Time holding Commerce and continual Traffick, by intercourſe of Boats and Shallops, in which they tranſport their marketable Commodities from one Place to another.

This Increaſe of Waters begins about the 16th or 17th of *June*, when the *Nile* ſwells above its Banks for the ſpace of 40 Days, and in as many more gathers its Waters again to their proper Bounds; ſo that its greateſt height is about the end of *July*, and decreaſe about the beginning of *September*. If it begins ſooner or later, the People give Judgment whether there will be more or leſs Water, and conſequently are advertis'd to the end they may take Order for what they have to do. The Increaſe is known by certain Pillars in their Towns, and particularly in the Caſtle of *Roude*, which ſtands in a little Iſle oppoſite to old *Cairo*, where the *Baſſa* reſides, during the Solemnity of opening the *Khalis* or Channel, which paſſes thro' and fills the Ciſterns of *Grand Cairo*. It is alſo known in the Fields by *Aſps*, *Tortoiſes*, *Crawfiſh*, *Crocodiles*, &c. who remove their Eggs or Young from the Banks of the *Nile*, immediately before the Inundation, and lay them up where they may be preſerv'd.

Time of its Increaſe.

Now

Its Effects. Now anſwerable to the Increaſe of this River is the Plenty or Scarcity of the ſucceeding Year. *Heylin* in his Coſmography writes, If it flow not to the height of 15 Cubits, then the Earth will be deficient in her Abundance or Increaſe for want of Moiſture; and if it ſurmount the ſuperficies of the Earth, more than 17 Cubits, then, like a drunken Man, it cannot produce its natural Operation, having its Stomach cloy'd and ſurcharg'd as it were with too much Liquor; but if a moderate flowing happen, then can no Country boaſt of a like Fertility, the Flood bringing with it both Earth and Water into a ſandy and thirſty Soil, which as well manures as moiſtens it with the Fat and pregnant Slime it leaves behind, and, as I ſaid before, produces both Riches and Health; for the *Plague*, which here oftentimes miſerably rages, upon the firſt Day of the Flood inſtantly ceaſes, inſomuch, that whereas 500 had died at *Cairo* the Day before, on the Day following there dies not one Man. But if it at any Time happens that the River does not thus overflow the Country, then is it commonly the fore-runner of a following Dearth. Thus, when this River flows but to 16 Degrees, they fear a Famine, but when it comes to 23, 'tis a ſign of a good Year, whereas when 'tis too high the Inundation is dangerous. *Thevenot* ſays, If it riſes but to 16 Foot, a Famine unavoidably follows for want of Water; and if it ſwells to 24, there will be a Dearth, becauſe the Seed-Time muſt be loſt. There are beſides many other rare Properties belonging to this River, which to relate would make my Digreſſion too long, and my intent was only to mention ſuch Things as chiefly tend to a Natural Hiſtory, among which, thoſe curious Obſervations made by

Father

Father *Vanſleb* are moſt to my purpoſe, which therefore I ſhall inſert as follows:

Remarkable *Obſervations* on the *Nile*.

This is remarkable of Nile, *ſays my Author, That it begins to increaſe and decreaſe on a certain Day, and that when it firſt increaſes, it grows green and afterwards appears red: The Day on which it begins to increaſe is Yearly the* 12th *of* June, *according to the* Copties *Account, or the* 17th *according to Ours, when the Natives obſerve the Feaſt of St.* Michael *the Arch-Angel, on which Feaſt the Drops begin to fall: Now theſe Drops, according to the Opinion of the Inhabitants, are Tokens of the Mercies and Bleſſings of GOD. They believe GOD ſends the Arch-Angel, St.* Michael, *on that Day to cauſe the River to be Fruitful; this is the common ſentiment the People have, but the Learned ſay, theſe Drops are a kind of Dew, which falls towards the laſt quarter of the Night, near the Morning, and cauſes the River to be Fertile, Purifies the Air from all Infection of* Camſin, *and gives Strength and Virtue to whatever it falls upon.*

Cauſe of its *Fertility.*

Theſe Drops are doubtleſs the ſole Cauſe of the Fertility of the Nile; *for as ſoon as the Dew is fallen, the Waters begin to corrupt and turn of a greeniſh Colour: This Colour increaſes more and more till the River appears as a Lake cover'd all over with Moſs; this Colour is to be ſeen not only in its great Channel, but alſo in all the Bounds and Branches that come from it, the Ciſterns only preſerving their Water pure; ſome Years this green Colour continues about* 20 *Days, and ſometimes longer, but never above* 40. *The* Egyptians *call this Time* il chadraviat, *for then they ſuffer much, the Water being corrupt and unwholeſome, and becauſe good Water is very ſcarce. Theſe Drops or Dew purifie the Air, for ſo ſoon as ever they begin to fall, the* Plague *ceaſes to be mortal,*

none

none die of it; the Air becomes wholesome, all Diseases are disarm'd, and if any Person happens to be sick of it, he shall be sure not to die. This Dew gives Life to every Thing, and when it falls on the Wheat, causes it to continue many Years without Corruption or Worms, nay makes it far more Nourishing than any Corn on which it has never come. For this Reason the Natives never house the Grand Signiors *Corn till this Dew be fallen, to the end it may keep the longer free from Worms.*

Its Increase. *The Increase of this River proceeds from several Causes; the first and chiefest of which, is the Fermentation caused therein by this Dew, which falls precisely at the Time before-mention'd. The continual Rains of* Æthiopia, *that come in* July, August *and* September, *which is the Winter Quarter of this Country, together with the great Torrents of Water that rush down from the Mountains, into the Rivers that flow into the* Nile, *may be look'd on as another Cause of its Increase; for I cannot conceive the Fermentation can last* 100 *Days, and singly cause it to increase so much as it is wont. The third Cause are the Westerly Winds call'd* Maestrals, *and by the* Egyptians Maltem, *which begin about* 12 *Days before the Dew comes, and continue about four Months without Cessation; they blow directly into the* Nile, *and hinder the fresh Water from coming out, so that it returns back, which causes the River to swell. So soon as the green Colour is gone, the River begins to turn red and very muddy; 'tis then no doubt the Fermentation is past, and the Waters of* Æthiopia *are arriv'd in* Egypt, *which are of that Colour, by reason of the red Earth the furious Torrents from the Mountains carry along with them; for 'tis not probable the Land of* Egypt, *which is very black, should give that Tincture. In the Year* 1673. *at the beginning of* July,

July, *the Water began to turn red, which continu'd to the end of* December, *the Time the River ordinarily returns to its uſual bigneſs. The* Egyptians *have an Art to make this muddy Water as clear as Criſtal; ſo ſoon as the Water-Bearers have fill'd their Veſſels, they rub them in the inſide with a Paſte made of pounded Almonds, which in a ſhort Time cauſes the Water to become very clear. In ſuch Places where this Paſte is not to be had, they uſe inſtead of it the Kernels of Apricocks, pounded after the ſame manner, and ſome ſay the Flower of little Beans will have the ſame Effect.*

The Waters of this River have ſeveral Operations, for, Firſt, *They bring a Looſneſs on new Comers, in caſe the Parties drink them at their firſt arrival, and it continues about eight Days.* Secondly, *They cauſe an Itching in the Skin, which troubles thoſe that drink them when the River increaſes: This Itch is very ſmall, appearing firſt about the Arms, then on the Stomach, and afterwards ſpreading all over the Body, which cauſes grievous Pain. This Itch comes not only on ſuch as have drunk of the River, but ſuch as drink out of the Ciſterns fill'd with River-Water; it laſts about ſix Weeks.* Thirdly, *About the Months of* June, July, Auguſt *and* September *it turns into Sweat, but is not ſo in any other Time of the Year.* Fourthly, *When this Water covers the Earth, it fattens the Land with the Slime it leaves behind. Monſieur* Thevenot *is miſtaken in his Travels into the* Levant, *where he ſays, This Slime makes the Ground ſo fat, that if Sand were not mingl'd with it, it would Rot and Choak whatever is put into it; and that in* Egypt *they take as much Pains to carry Sand upon their Land, as we do to lay Dung. This is not generally ſo, for they never uſe Sand but for Melons, Cucumbers, and ſuch like Fruits,*

Operation of its *Waters.*

which grow beſt in ſandy Grounds; they never uſe it for other Fruits and Grains. Thus far *Vanſleb.*

Their *Virtues* and *Goodneſs.*

Sandys, ſpeaking in Commendation of theſe Waters, ſays, They procure liberal Urine, curing Pains in the Kidnies, and are a moſt ſoveraign Remedy againſt the *Hypocondriacus Affectus*, or Wind-Melancholy. They are not unpleaſantly cold, but of all others the moſt ſweet and wholſome, by reaſon of their being well concocted by the Sun, which at all Times is, in ſome part or other, directly over them, and by the length of their Courſe, running from *South* to *North*, beſides *Ambages* above 41 Degrees, ſo that from this River there aſcend no Vapours, the Humour being rarifi'd by ſo long a Progreſs, which tho' exhal'd, aſſumes no viſible Body, but undiſtinguiſhably mixes with the pure Air, agreeing with the ſame in tenuity. *Thevenot* ſpeaks much to the ſame purpoſe in his Travels to the *Levant*, fol. 245. where he ſays, This Water is ſo wholſome, it never does any harm, tho' drank to never ſo great a degree, by reaſon it comes a great way over Land, to wit, from *Æthiopia*, ſo that in ſo long a Courſe, thro' ſo hot a Country, the Sun has Time to correct and purifie it from all Crudities, and indeed it is ſweated out as faſt as one drinks it.

Uſed inſtead of *Drink.*

They have no other Water to drink in *Egypt*, therefore moſt of their Cities, Towns and Villages ſtand on the Borders of this River; there are alſo many Canals and deep Ponds which have been caus'd to be cut at convenient Diſtances, by the Care and Magnificence of their Kings, for the Refreſhment and Uſe of the People, who indeed need no other Drink. The Waters of this River are of ſuch excellent Taſte and Virtue, that when *Peſcennius Niger* heard his Souldiers

mur-

murmur for want of Wine, he thus reply'd, *What! crave ye Wine and yet have* Nile *to drink of?* The firſt Kings of *Egypt* made ſuch account of them, that they almoſt drank nothing elſe; and when *Ptolomy Philadelphus* marry'd his Daughter *Berenice* to *Antiochus Theos*, King of *Aſſyria*, he gave orders that from Time to Time the Waters of *Nile* ſhould be carry'd her, that ſhe might drink no other Liquor. And indeed all Authors agree theſe Waters are ſweet, healthful and nouriſhing, and that they keep a long Time without corrupting, for being left to ſettle but a ſmall Seaſon, they become clean, clear, and ſo ſweet and pleaſant, that they excel all others for ſmoothneſs and flavour. *Gabriel Sionata* in his Tract *De Moribus Orientalium*, p. 27. obſerves, That the Waters of *Nile*, being only kept in Pans three Days, and during that Time expos'd to the heat of the Sun, turn to a pure white Salt; ſo that the Land of *Egypt* has an inexhauſtible ſupply of that which is ſo needful for the Life of Man, and that at ſmall Expence. Moreover, whatever is here valuable proceeds from the Munificence of this River, whoſe Annual overflow is the only Cauſe of that wonderful Fertility of the Soil of this Country, which is ſo great that it is rather to be admir'd than deſcrib'd.

Fertility of *Egypt.*

In Times paſt it was reputed the Granary of the whole World, inſomuch, that it was not thought poſſible for the *Roman* Empire to ſubſiſt without its affluence. Alſo, after *Selimus* Emperor of the *Turks* had conquer'd this Country, he was heard to ſay, That now he had taken a Farm would plentifully feed his *Jemoglans.* Monſieur *Thevenot* ſays, *Egypt* may well be ſtil'd an Earthly Paradiſe; for ſo great is its increaſe, that in many Places they reap two conſiderable Crops

a Year; Hay they mow four Times, and as for Peaſe, Beans, and other Garden-Ware, thoſe grow ſpontaneouſly all the Year round. All kinds of Fruit are exceeding plentiful, Grapes only excepted, which it may be Nature keeps back as thinking the Natives of *Egypt* can want no Wine, ſince they have ſo good Water. In a Word, *Lucan* thus characterizes this Country:

Terra ſuis contenta Bonis, non indiga Mercis:
Aut Jovis, *in Solo tanta eſt fiducia* Nilo.

A Land that needs nor Trade nor Rain, a Soil
Pleas'd in it ſelf as confident in *Nile.*

The *Red Sea.* Next we ſhall ſpeak of the *Red Sea*, as having been ſo very Famous, both for the miraculous Paſſage of the *Iſraelites* as upon dry Land, and the drowning of *Pharaoh Cenchres*, and all his Followers, as likewiſe for that thro' it the Spices of *India* and *Arabia* were firſt brought to *Alexandria*, and thence diſpers'd by the *Venetians* throughout all *Europe*, *Africa* and *America*, as *Heylin*, p. 852. teſtifies. The *Turks* call this Sea the *Gulf* of *Mecca*, and the Ancients nam'd it the *Arabian Gulf* or *Red Sea*, the reaſon of which laſt, ſee in Sir *Thomas Brown*'s *Vulgar Errors*, p. 261 and 262. who alſo tells us ſeveral Princes have attempted to cut thro' the *Iſthmus*, or narrow Tract of Land, that parts the *Arabian* and *Mediterranean Seas*, but whoſe intent was not immediately to unite thoſe Waters, but to make a Navigable Channel betwixt the former and the *Nile*, the Marks whereof remain to this Day. This was firſt attempted by *Seſoſtris* King of *Egypt*, and afterwards by *Darius* King of *Perſia*, but, for fear of drowning

ing the Country, at length relinquiſh'd by them both; yet the ſame Thing was long after re-attempted, and in ſome meaſure effected by *Ptolomy Philadelphus*. Now the *Grand Signior*, who is Lord of all this Country, conveys his Gallies into the *Red Sea* by the *Nile*; for bringing them down to *Grand Cairo*, they are there taken to pieces, carry'd upon Camels Backs, and afterwards put together again at *Sues*, his Port and Naval Station for that Sea, whereby he in effect puts the Deſign of *Cleopatra* in execution, who after the Battle at *Actium*, in a different manner, would have convey'd her Gallies into the *Red Sea*. Here, as the ſame Author affirms, Coral grows in great abundance.

The *Lake of Mœris.*

As concerning the Lakes of *Egypt*, that of King *Mœris* is not only the moſt admirable, but likewiſe the largeſt of all, denominated after his own Name, as is teſtify'd by *Herodotus*, *Diodorus Siculus* and *Pliny*; a Work the moſt uſeful and wonderful, ſays *Greaves* in his *Pyramidographia*, p. 11. if rightly conſider'd, that ever was attempted by Man. In the midſt of this Lake that King erected two *Pyramids*, one in Memory of himſelf, and the other of his Wife, each being 600 Feet in height. The Deſcription of both theſe and of this Lake we have in *Herodotus*; the latter we find alſo in *Strabo*, but no where ſo fully as in *Diodorus Siculus*, Lib. 1. therefore I ſhall relate his Words: *Ten Schœnes* (600 Furlongs, tho' *Strabo* and *Artemidorus* before him obſerve a difference of *Schœnes* in *Egypt*) *above the City* Memphis, Mœris *dug a Lake of admirable Uſe, the Greatneſs of which is incredible, the Circumference of it being ſaid to be* 3600 *Furlongs, and the Depth in many Places* 50 *Fathom* (200 *Cubits or* 300 *Feet.*)

Feet.) Now who that ſhall ſeriouſly conſider the vaſtneſs of this Work, can forbear asking how many Myriads of Men were employ'd on it, and in how many Years they accompliſh'd it? The common Benefit of this Undertaking to thoſe that inhabit Egypt, *as alſo the Wiſdom of its Royal Contriver, no Man can ſufficiently admire; for ſince the increaſe of* Nile *is not always the ſame, and that the Country is ever made more Fertile by its moderate Riſe, this King contriv'd a Lake to receive the ſuperfluity of the Water, that neither the greatneſs of the Inundation unſeaſonably drowning the Country, might occaſion Marſhes or Lakes, nor the Rivers flowing leſs than required, corrupt the Fruits for want of Water. This Prince therefore caus'd a Ditch to be cut from the River* Nile *to this Lake,* 80 *Furlongs long and* 300 *Feet broad, by which, ſometimes receiving in, and ſometimes letting out the Water, he exhibited a ſeaſonable quantity thereof to the Husbandmen, the mouth of this Ditch being ſometimes open'd and ſometimes ſhut, yet both not without much Art and great Expence, for he that would either open the* Sluces *or ſhut them, was under a neceſſity of expending at leaſt* 50 *Talents. This Lake, thus benefiting the* Egyptians, *has continu'd even to our Times, and from its Author is at this Day call'd,* The Lake of *Mœris. He left a dry place in the midſt, on which he built a* Sepulcher *and two* Pyramids, *each a Furlong high; one of theſe he made for himſelf, and the other for his Wife, placing on each a Marble Statue ſitting on a Throne, imagining that by theſe Works he ſhould tranſmit to Poſterity an indelible Remembrance of his Worth. The Revenue ariſing from the Fiſh of this Lake he gave to his Wife for her Unguents and other Ornaments, which is ſaid to have been not leſs worth to her than a Talent a Day; for according to com-*

mon

mon report there are 22 ſorts of Fiſh in it, which are taken in ſuch huge quantities, that thoſe who are perpetually employ'd in ſalting them, of which there is a very large number, can hardly diſpatch the Work. Thus far *Diodorus Siculus*, whoſe Deſcription of this Lake, as it is much fuller than that of *Herodotus*, ſo *Herodotus*, Lib. 2. has this memorable Obſervation which *Diodorus* omitted. *He ſays this Lake was made by Hand, as is apparent, becauſe almoſt in the midſt of it there ſtand two* Pyramids, 50 *Fathoms above Water and as many under: On each of theſe there is a* Coloſſus *of Stone, ſitting on a Throne; ſo that by this means, theſe* Pyramids *muſt in all be* 100 *Fathoms high. Strabo* likewiſe, *Lib.* 17. ſays, *This Lake is wonderful, being like a Sea both for largeneſs and Colour.*

The *Dead Sea* or *Lake Aſphaltites.*

But now I am ſpeaking of Seas and Lakes I will mention one more, which tho' not in *Egypt* but in *Paleſtine*, is not yet above 2 *Italian* Miles off *Damiata*, as *Le Bruyn*, p. 138. aſſures us. This Lake is very beneficial as well to the *Holy Land*, in that it plentifully furniſhes that Country with Salt, as to *Egypt*, by reaſon of its large ſtore of Bituminous Matter, of great uſe in *Embalming:* By ſome it is call'd *Mare Mortuum*, and by others the *Lake Aſphaltites.* The Name of this Sea is ſuppos'd to have been given it from its largeneſs and ſaltneſs, being 70 Miles long and 16 broad, and ſo extream ſalt, that its Water burns like Fire when taſted, and boils up weighty Bodies, inſomuch that whatever living Creature is thrown into it, ſinks not eaſily. It is call'd the *Dead Sea*, perhaps from its heavy Waters hardly to be mov'd by the Winds, or elſe becauſe it has no viſible efflux into the Ocean, nor is at all increas'd by the River *Jordan*, and

many

many other Waters that flow into it, or *Thirdly*, In that no living Creature can breath in it, but is on the contrary ſuffocated by its Bituminous Steams, the great abundance whereof alſo occaſions it to be call'd *Lacus Aſphaltites*. Now of this *Aſphaltum* or *Bitumen* there are ſeveral Camel-Loads taken out of it Dayly, as *Thevenot* aſſures us, which raiſe a very great Revenue. *Diodorus Siculus* moreover tells us, there riſe ſuch large pieces of *Bitumen* out of the of midſt this Lake, as are 2 or 300 Feet ſquare; the greater ſort the Inhabitants term Bulls, and the leſſer Calves, which, ſwimming on the ſurface of the Water, appear at a diſtance like ſo many Iſlands. The Time of the Lakes throwing up this *Bitumen*, which is Yearly, may be perceiv'd above 20 Days before it comes; for everywhere round, for many Furlongs, a Steam ariſes with great ſtench, which changes the natural Colour of all Gold, Silver or Braſs near it, till it be again exhal'd; and inaſmuch as all adjoyning Parts are thus corrupted with the heat and ſtench of this Lake, the Inhabitants are commonly infected with Diſeaſes, and their Lives thereby ſhortn'd. This was once a fruitful Valley, compar'd for delightfulneſs with Paradiſe, and call'd *Pentapolis* from its five Cities; but which being deſtroy'd by Fire from Heaven, it was thereupon converted into this filthy Lake and barren Deſolation which ſurrounds it, a fearful Monument of Divine Wrath, for the Wickedneſs of *Sodom* and *Gomorrha*, two of theſe five Cities, from the former of which it is alſo call'd the *Lake* of *Sodom*. But I make mention of this Lake chiefly for the ſake of its *Aſphaltum*, ſo much us'd in the *Embalmings* of the *Egyptians*, and not that its ſtench can any ways incommode or prove unhealthful

healthful to *Egypt*; for that Country has neither Seas Lakes nor Rivers leſs prejudicial or more beneficial than the *Nile*, a River ſufficient of it ſelf to water the Country, fertilize its Soil, and thereby render its Inhabitants both chearful and healthy.

Another Thing to be conſider'd, as very uſeful in the *Natural Hiſtory* of *Embalming*, is the Climate of *Egypt*, whether hot or cold, dry or moiſt, or compriz'd under other general Heads, ſuch as thoſe of the *Heavens*, *Air*, *Water*, *Earth*, *Winds*, *Seaſons*, &c. which Qualities, as they are in great meaſure occaſion'd by the *Nile*, ſo are they alſo beſt explain'd by ſetting forth thoſe of that River, with their Effects; for *Egypt* by reaſon of its Southerly Situation is very hot, and during the whole Summer almoſt inſupportable, which being farther increas'd by the reflexion of the Sun on its ſandy Soil, renders the Air ſo exceedingly warm that one can hardly breath in it, which is indeed one of the greateſt Inconveniencies *Egypt* lies under. This heat unavoidably dries up all the Rivers for near ſix Months together, ſo that the People muſt of neceſſity die with Famine, did not the *Nile* overflow and fill up their empty Channels, thereby relieving them, thirſty as their Soil. Now the Property of this River is the more remarkable, in that it differs from thoſe of all others, which are only full in Winter; whereas, on the contrary, this overflows in Summer, when there is moſt occaſion for it, as if purpoſely deſign'd by Providence to ſave a famiſh'd and ſcorch'd Country. Moreover this is worth taking notice of, that the Soil of *Egypt* being naturally Sandy and Steril, and withal very dry and ſcorch'd, is by means of the overflowing of *Nile* ſufficiently water'd, and by the fat Mud

Climate of *Egypt*.

it leaves behind made very Fertile and fit for Tillage.

The *Air* very hot.

The Air alſo of this Country, eſpecially about *Cairo*, and farther towards the *South*, becauſe ſo near the Line, is extream hot, for there, ſays *Ogilby* in his Deſcription of *Egypt*, p. 115. the Sun caſts its Beams perpendicularly from *Cancer*, during which Time of violent Heat the People are wont to dwell in Caverns; nay in *Cairo*, in the midſt of every Houſe, there are Wells with Water in them, which not only cool the Manſions but refreſh their Inhabitants: They have likewiſe contriv'd large Pipes or Funnels in the midſt of their Houſes, which ſtanding right up into the Air, with broad Mouths like Bells, and lying open to the *North*, receive the cool Air, which is thereby ſent down into the lowermoſt Rooms. For ſhade alſo in the Streets, every Dwelling has a broad Penthouſe; and for further refreſhment the Inhabitants uſe Bathing, having curious Bagnio's of freſh and clear Water from the River *Nile*, without any mixture either of Herbs or medicinal Ingredients.

Cool'd by the *Nile* and Annual *Winds*.

The Heat of this Country is moreover ſomewhat moderated by the overflowing of *Nile*, and the continual blowing of cool Northerly Winds, otherwiſe it would be ſo vehement, neither Man nor Beaſt could be able to breath in it. In Winter the Air is *hot* and *dry*, tho' ſometimes a little *cool*, yet generally extream hot, and more prejudicial to the Head than any other part of the Body. *Sandys* ſays, p. 76. It is as hot with them in the depth of *Winter*, as with us in the midſt of *July*. The Air a Nights is cool, which after Sun-riſing becomes a little warm, at Noon very hot, but at Night returns to be cold again, ſo that its inequalty breeds many Diſeaſes; nevertheleſs, in as much

much as it is exceeding Serene, being constantly free both from Rain, Clouds, Mists, Fogs, Hail, Snow, *&c.* which rarely happen, it is accounted very healthful; and in this Sense we must take *Herodotus* Lib. 2. where he says, *The* Egyptians *are the Healthiest People of the World, by reason of the immutability of their Air.* But that it Rains, Hails and Snows sometimes in that Country, tho' many of the Ancients deny it, is plainly confirm'd by several modern Writers, wherefore Sir *Thomas Brown* places that assertion among his Vulgar Errors, and *p.* 260 thus confutes it. *'Tis confirm'd,* says he, *by many, and believ'd by most, that it never Rains in* Egypt, *the River* Nile *plentifully supplying that Defect, and bountifully requiting it by its Inundation; yet this must be understood in a qualify'd Sense, that is, that it Rains there but seldom in Summer, and very rarely in Winter.* But that great Showers do sometimes fall on this Region, besides the Assertion of many Writers, is confirm'd by the Honourable and Occular Testimony of Sir *William Paston*, Bar^t. who affirms, That not many Years since it rain'd in *Grand Cairo* for divers Days together. The same is likewise attested as to other parts of *Egypt* by *Prosper Alpinus*, who liv'd long in that Country, and has left us an accurate Treatise of the Medicinal Practice there: *Cairi, raro decidunt Pluviæ, Alexandriæ, Peluſiiq; & in omnibus Locis Mari adjacentibus, pluit largiſſime & ſæpe.* That is, *It Rains seldom at* Cairo, *but at* Alexandria, Damiata, *and other Places near the Sea, very often and plentifully.* The same likewise is to be inferr'd from this Author concerning Snow, *Rariſſime Nix, Grando*, &c. *It seldom either Snows or Hails, wherefore we cannot deny Snow or Hail never to fall because they happen but seldom.* The rarity

Rain in *Egypt.*

of them however may be the occaſion of that Saying of *Horace*, Lib. 3. Ode 26.

Memphim carentem Scythonia Nive.

Scorch'd *Memphis* knows no *Scythian* Snows.

To all this may be added the Teſtimony of the Learn'd Mr. *Greaves*, whoſe Words, as you may find them, *p.* 74, 75. of his accurate Deſcription of the *Pyramids*, I will here inſert, by reaſon they not only prove theſe Rains, but likewiſe impart ſome curious Obſervations on the Air of *Egypt* and *Nile*. *I cannot*, ſays he, *ſufficiently wonder at the Ancients who generally deny'd the fall of Rains in* Egypt. *Plato* in his *Timæus* ſpeaking of this Country, where he had liv'd many Years, writes thus, Κατὰ δὲ τὴν δὲ τὴν χῶραν, οὔτε τότε, οὔτε ἄλλοτε, ἄνωθεν ἐπὶ τὰς ἄρουρας ὕδωρ ἐπίρρει. *i. e.* But in that Country no Rain falls on the Ground at any Time. *Pomponius Mela* in expreſs Terms relates, *That* Egypt *is* Terra expers Imbrium, miré tamen fertilis; *whereas for two Months*, viz. December *and* January, *I have not known it Rain ſo conſtantly, and with ſo great impetuoſity at* London, *as I found it to do at* Alexandria, *the Winds continuing* N. N. W. *which caus'd me to keep a Diary, as well of the Weather as of my Obſervations in Aſtronomy, and that not only there, but alſo at* Grand Cairo, *my very noble and worthy Friend, Sir* William Paſton, *obſerv'd at the ſame Time that there fell much Rain; ſo likewiſe about the end of* March *following, being at the* Mummies *ſomewhat beyond the* Pyramids *towards the* South, *there fell a gentle ſhower of Rain for almoſt an whole Day together: But it may be the Ancients meant the upper part of* Egypt, *beyond*

yond Thebes, *about* Siene, *and near the* Catadupæ *or* Cataracts *of* Nile *and not the lower Parts; for there indeed I have been told by the* Egyptians *it ſeldom Rains, wherefore* Seneca *Lib.* 4. Natur Quæſt. *may have written true, where he ſays,* In ea parte quæ in Æthiopiam vergit, *ſpeaking of* Egypt, aut nulli Imbres ſunt aut rari. *But where he ſays,* Alexandriæ Nives non cadunt, *'tis falſe; for at my being there in* January *it ſnow'd one whole Night. However, farther towards the* South *than* Egypt, *between the* Tropicks, *and near the* Line, *in the Country of* Abyſſinia *or* Æthiopia, *there falls every Year, for many Weeks together, ſtore of Rain, as the* Abyſſins *themſelves have related at* Grand Cairo, *which may likewiſe be confirm'd by* Joſephus Acoſta, *Lib.* 1. De naturâ Orbis novi, *where he obſerves, that in* Peru *and ſome other Places, lying in the ſame Paralel with* Æthiopia, *they have abundance of Rain. This then is the true Cauſe of the Inundation of* Nile *in the Summer-Time, it being then higheſt when other Rivers are loweſt, and not thoſe which are alledg'd by* Herodotus, Diodorus Siculus, Plutarch, Ariſtides, Heliodorus *and others, who are all extreamly troubl'd to give a Reaſon for the Inundation of this River, imputing it either to the peculiar Nature of its Water, the obſtruction of it by the* Eteſiæ, *or elſe to the melting of the Snows in* Æthiopia, *which however I verily believe rarely fall in thoſe hot Countries, where the Natives, by reaſon of the extream Heats, are all Black, and where, if we credit* Seneca, Argentum replumbatur, *Silver is melted by the ſcorching Climate, or in a word, to ſome other ſuch like Reaſons of ſmall weight. In* Diodorus Siculus *I find* Agatharcides Cnidius *giving almoſt the ſame Reaſon I have done, whoſe Aſſertion however thoſe Times gave but little credit to, yet does* Diodorus *ſeem*

Snow in *Egypt.*

Cauſe of the Inundation of *Nile.*

to

to agree with it in these words, Lib. 1. *Agatharcides Cnidius* has come nearest the Truth, he affirming that every Year, in the Mountains about *Æthiopia*, there are continual Rains from the Summer Solstice to the Autumnal Equinox, which cause this Inundation of *Nile*. *The Time of this is so certain, that I have known the* Egyptian *Astronomers put down many Years before in their* Ephemerides, That such a Day of such a Month the *Nile* will begin to rise. Thus far *Greaves*, to which I may add an Experiment of the Lord *Bacon*'s concerning the scarcity of Rain in *Egypt*. *'Tis strange,* says he, *p.* 161. *of his* Natural History, *the River* Nile *overflowing as it does the Country of* Egypt, *there should nevertheless be little or no Rain known in that Country. The Cause must lye either in the Nature of the* Water, *the* Air, *or of both. As for the* Water, *it may,* First, *be ascrib'd to its long Course; for swift running Waters vapour less than those that are standing, as those that have been sometimes boyling on the Fire, do not cast so great a steam as they did at first: Now 'tis certain the Waters of* Nile *are sweeter than others in taste, and excellent good against the* Stone *and* Hypocondriacal Melancholy, *which shews they are* Lenifying. Secondly, *The Reason of this Inundation may be, that these Waters running thro' a Country of a hot* Climate *and flat, without shade either from Woods or Hills, the* Sun *must thereby necessarily have greater power to concoct them. As for the* Air, *whence I conceive this want of Showers chiefly comes, the Cause must be, that the* Air *of it self is thin and thirsty, and therefore so soon as ever it gets any moisture from the* Water, *it imbibes and disperses it throughout its whole Body, not suffering it to remain in a* Vapour *whereby it might breed* Rain. Now tho' it is not to be deny'd

An *Experiment* concerning the scarcity of *Rain* in *Egypt*.

that

that Rains fall ſometimes in *Egypt*, yet this may however be averr'd, that they happen but ſeldom, therefore the Air muſt conſequently be more ſettl'd than ours and freer from Vapours, Fogs, or the like, which renders it not only healthful, but very beneficial in preſerving and *Embalming* Bodies, they being by nothing ſo much damnify'd as by uncertain Weather, of which we have too ſad Experience in this our moiſt Climate. We are therefore forc'd to ſupply the want of this, either by a total excluſion of the Air by *Air-Pumps*, by immerging our dead Bodies into Spirituous or Balſamic Liquors, or elſe by driving away all Damps and Moiſtures by moderate Fires. This every one knows who has been us'd either to Confectionery, preſerving natural Curioſities, or the like, to whom the giving, relaxing or molding Things, ſerves as a *Thermometer* whereby to diſtinguiſh the ſeveral changes and varieties of the Weather.

Moiſt *Air* prejudicial to *Embalming*.

Egypt has not only an advantage of other Countries by the goodneſs of its *Water*, ſerenity of its *Air*, and warmth of its *Climate*, but alſo derives a yet farther Benefit in regard of *Embalming*, from the Nature of its *Sand* and *Soil*, the uſefulneſs of which has in this reſpect been ſufficiently experienc'd by Modern Artiſts. Thus it is reported curious Floriſts preſerve both the form and colours of beauteous Plants, by laying them in Sand, drying them in an Oven, or the like; and thus ſome modern *Embalmers* have, by hot Sand laid on prepar'd Bodies, dry'd up the ſuperfluous Moiſture, and reduc'd their *Embalming* Matter to a juſt Conſiſtency: 'Tis likewiſe obſervable ſome Sands will naturally *Embalm* without any addition of Balſamic Ingredients. Moreover, 'tis probable the Sea-

Sand how uſeful in *Embalming*.

Sands

Sands may have the like Effect, provided they be not too often wet; for thus a Body being firſt pickl'd or ſalted, as it were with the Sea-Brine, may afterwards, when dry'd by the Wind or Sun, remain firm and durable as long as it ſhall be preſerv'd free from Wet or Moiſture; and partly of this Opinion perhaps was Mr. *William Glanvill* of the *Temple*, who having ſo order'd it in his Will, was bury'd in the *Goodwin-Sands*, which tho' they cannot preſerve him, as before alledg'd, becauſe ſo often wet, yet he being inclos'd in a leaden Coffin, that muſt in Time ſink to the bottom, they may by their coolneſs help to keep his Corps entire for many Years; or at leaſt by being ſo ſecur'd, he will be defended from the rapine of Animals, or diſturbances of Sextons: But the Sands of *Egypt* being much more hot, from the reflection of the ſcorching Sun, are capable of Preſerving Bodies without either Salination or *Embalming*, and that only by exhaling and drying up the Humidities and adventitious Moiſture, inſomuch that it has occaſion'd no ſmall Conteſts among ſome Authors, which of the two is the truer Mummy, that dry'd in the *Sands*, or that which is *Embalm'd* with Balſams and Aromatics. *Le Fevre* in his *Chymiſtry*, p. 138. is entirely of the firſt Opinion; but I ſhall refer ſuch Diſputes to their proper Places.

Mummies found in the Sands.

Of thoſe ſorts of *Mummies* there have been many caſually found in the Deſarts of *Egypt*, *Lybia*, *Arabia*, &c. ſuppos'd to have been Travellers ſuffocated by great drifts of Sand, rais'd by ſudden Tempeſts; for it ſometimes ſo happens, that contrary Winds ariſing of a ſudden, agitate the Sands with ſuch impetuoſity, that they over-whelm Paſſengers and Beaſts with their Burthens, who periſhing thus unawares, are thro' the power

power of the hot Sun and parching Sand ſo dry'd, they become fix'd and for ever undiſſolvable.

Next as to the Medicinal Virtue of the Soil of *Egypt*, and how far it may be ſerviceable in *Embalming* and preſerving Bodies, every one, who does but conſider its great Stipticity and drying Nature, will be very well ſatisfy'd: Beſides this Earth is never much dampt by Rains or Springs, but kept conſtantly dry by the warmth of the Sun. *Aetius* and *Galen* commend it as good againſt *Phlegmons*, *Oedematous* Tumors, and immoderate Fluxes of the *Hæmorhoids*; alſo that it cures Dropſies meerly by anointing with it, of which ſee more in *Olaus Borrichius*, p. 146. Thus having conſider'd the *Water*, *Air* and *Earth* of *Egypt*, I will next add ſome Obſervations of Father *Vanſleb* on the Seaſons of the Egyptian Year, with their Computation of Time, calculated according to the Account of the *Copties*. *Drying Quality of the Earth.*

The *Egyptians* reckon their *Autumn* from the 15th of *September* to the 15th of *December*. *Winter* begins with them the 15th of *December*, and ends the 15th of *March*. *Spring* begins the 15th of *March*, and ends the 15th of *June*. *Summer* begins the 15th of *June*, and ends the 15th of *September*. They allot every *Seaſon* juſt Three Months, and begin their Year in *September*, as I obſerv'd before. Every Month has Thirty Days, which in Twelve Months make Three hundred and ſixty Days; but becauſe there yet want Five to complete the Year, they add thoſe at the end of all, and call them *Epagomene*, which ſignifies *added*. *Seaſons of the Year.*

The moſt temperate Seaſon, has ſtill ſomewhat of *Spring* or *Autumn* in it, which two laſt cannot well be diſtinguiſh'd in *Egypt*. Now the mild Weather com- *Temperate Seaſon.*

mences in *September*, then they begin to breath the freſh Air, but, as about this Time, the Fields are all ſo cover'd with Water, one cannot Walk nor Travel by Land; an Abode there is not pleaſant till the middle of *November*, for then the Country's dry, the Ways free, the Waters run into their Channels, the Air pleaſant, the heat of the Sun ſupportable, the Fields green and ſweet, and refreſhing Gales blow every-where. In ſhort, the Seaſon is then very comfortable, and ſo continues 'till the middle of *April*.

Cold Seaſon. The cold Seaſon, anſwerable to our *Winter*, begins about the middle of *December*. It is a delightful Time, unleſs in thoſe ſeven Days which the *Arabians* term, *Berd il agiuz*, (*the cold of the old Hag.*) They begin about the 7th of *February*, and continue to the 14th. The Mornings are then exceeding cold, the Sky cloudy, Rains fall, and the Winds are continually boiſterous. Now tho' Winter be in this Country extream mild, yet do Perſons of Quality always wear furr'd Gowns from the Month of *November* to that of *March*, not on account of any great cold, for there is hardly any at this Time; but becauſe the Weather is then more variable, and the *Egyptians* fear to be incommoded by Diſtempers, which ſuch a changeable Time occaſions.

Intemperate Seaſon. *Summer* is the worſt and moſt troubleſome Seaſon, by reaſon of the exceſſive heat of the hot Winds, and the perilous Diſeaſes that are rife about this Time, which the *Egyptians* term *Camſins*, and we *Eaſter*: This dangerous Seaſon begins about the *Eaſter*-Monday of the *Copties*, and ends with their *Whitſon*-Monday. About this Time the Winds, the *Arabians* term *Meriſſi*, are boiſterous; they are ſo hot and troubleſome, People are ready to be ſtifl'd by them, and raiſe in the Air

Air ſo much Straw and Sand, the Sky is almoſt darkned with it: This Sand is ſo ſubtile, it penetrates every little chink and cranny. About this Time *Malignant Fevers*, *Dyſenterys*, and many other Diſeaſes commonly reign, the leaſt of which is incurable if not reſiſted by neceſſary Remedies timely apply'd; nay, when theſe Winds blow, Bodies that were healthy before, will ſicken and grow out of order.

The *Winds* which blow moſt in *Egypt*.

Theſe Southerly Winds blow not every Day in this Seaſon, nor every Year in the ſame manner, or with a like impetuoſity. 'Tis not poſſible to expreſs the Peoples Joy when they favour them by becoming mild. Beſides the two chief Winds which blow in *Egypt*, viz. *Meriſſi* and *Maltem*, I muſt farther take notice, that not only the Southern Winds are term'd *Meriſſi*, but alſo the Eaſtern. Theſe blow commonly twice every Year, at *Eaſter*, call'd, as I have already ſaid, *Camſin*, and from the Month of *November* to the middle of *February*. The Winds call'd *Maltem* or *Teijah* are Weſterly ones; they begin about Twelve Days before the Rains fall, and laſt 'till the Month of *November*, during which Time ſcarce any other Wind blows. The Winds *Meriſſi* are hot and ſpoil the Corn, whereas theſe nouriſh and refreſh it, and not only ſo, but prove comfortable both to Man and Beaſt, ſince they are cooling and afford ſtrength.

Rains or *Miſts* of *Egypt*.

The ordinary Time for *Rains* and *Winds*, which might be compar'd to our *Autumn*, begins in the Month of *December*, and laſts 'till *January* or *February*, tho' at *Roſetta* and *Alexandria* the Rains fall at other Times, by reaſon of the propinquity of the Sea, nay ſometimes it happens to be miſty and moiſt at a Seaſon when none expect it, which often proves ſo conſiderable

as to wet ones Cloaths, as much as a ſhower of Rain: But theſe moiſt Miſts are more frequent about *Cairo* than any where elſe. They uſually begin about *November*, before the riſing of the Sun, and continue all *Winter*. Some happen in other Seaſons, and many times in *Summer*, as *Vanſleb* obſerv'd in the Year 1672. at the beginning of *Auguſt*, when returning back from *Fium* to *Mocanan*, a Village about Four Hours from *Cairo*, he ſaw over that City ſo thick a Miſt, he could neither ſee the Buildings there, nor the *Pyramids* that are near, tho' the Air was clear where he ſtood.

Dew of Egypt. Throughout all the Seaſons of the Year, when the Nights are ſerene, ſo much Dew falls it may well be taken for a moderate Shower, whereas when ever the Sky is cloudy no Dew muſt be expected. Were it not for theſe Dews, there would neither be Graſs nor Corn in *Egypt*; the Trees would bear no Fruit, nor could the wild Beaſts in the Deſarts live, here being neither Fountains nor Rivers, and the Rains falling but ſeldom.

Thunder ſeldom heard. *Thunder* is rarely heard, for in all the Time *Vanſleb* liv'd in *Egypt*, he ſays, he heard that noiſe but twice, *viz.* on the Firſt of *January* and the Fourth of *May*, 1673.

Seaſons why to be obſerv'd in *Embalming.* Theſe Things are to be regarded the more particularly, in that the temperature of Seaſons conduces much to the preſervation of Bodies, which is ſo far to be conſider'd, as it acquaints us when is the beſt and moſt proper Time for Pickling, Preſerving or *Embalming* Bodies; what Time of the Year, Day or Moon is beſt for gathering Fruits, Flowers, Plants, *&c.* in order to the well preſerving and laying them up, as alſo what Places are fitteſt for Repoſitories for them after they are gather'd and prepar'd; for there are ſome, both Places and Airs, where Sweet-Meats will give

give and diſſolve, bak'd Meats, Pyes, *&c.* gather mould, Liquors mother, and Fleſh or Fiſh corrupt ſooner than in others, wherefore ſuch Places are to be avoided as exceeding prejudicial to *Embalm'd* Bodies, in as much as they will diſpoſe what is not preſerv'd, to Putrifaction, and what is, to Relaxation. For this Reaſon my Lord *Bacon* adviſes us well, to be very careful in our choice of Places for this purpoſe, and to the end the aptneſs or propenſity either of the Air or Water, to corrupt or putrifie, may be eaſier found out, propoſes the following Experiments: *Firſt*, To lay Wool, Sponge or a piece of Bread in a Place one would make Tryal of, and then to obſerve whether it be wetter or more ponderous than the ſame was when laid in other Places, by which one may judge whether the Place deſign'd be in a moiſt or groſs Air. *Secondly*, To expoſe raw Fleſh or Fiſh to the open Air, or lay them on the Earth, when if they quickly corrupt, 'tis a ſign of a diſpoſition in that Air to Putrifaction. *Thirdly*, The quick Putrifaction of Waters or Dews may likewiſe diſcloſe the Qualities of the Air and Vapours of the Earth more or leſs corrupt: 'Tis good alſo to make Trial not only of the moiſture and dryneſs of the Air, but of the Temper thereof in heat or cold; for that may concern Health variouſly, and whatever in this reſpect conduces thereto, the ſame is to be obſerv'd in *Embalming*. *Fourthly*, The goodneſs of Airs is likewiſe to be known by placing two Weather-Glaſſes in ſeveral Places, where no ſhades or incloſures are, and then remarking their difference, and the like. Now theſe ſorts of Experiments ſerve for a natural Divination of Seaſons, ſhewing them much better than any Aſtronomers can do by their Figures. They

Experiments of the Air.

alſo

alſo inform us of the wholſomneſs or unwholſomneſs of Dwelling-Places, and where to erect Granaries for Corn, Store-Houſes for Fruits, Green-Houſes for Plants, Vaults for Wine, and Conſervatories for other Things which require keeping either hot, or cold and dry.

Of the *Water*. Next as to Waters, this may ſerve for one Trial of their goodneſs, *viz.* To obſerve which will keep ſweet the longeſt, for ſuch likewiſe denote the Healthfulneſs of any Place: Now, how far the goodneſs of Waters tend to the preſervation of Bodies and Things, may well enough be obſerv'd from Brewing, Waſhing, Baking, and the like; for thoſe that make the ſtrongeſt Drink, are ever the beſt concocted and moſt nouriſhing; thoſe that bear Soap well, fret not out Cloaths like thoſe that are hungry, but are fat, ſmooth and ſoft in Taſte, which is alſo allow'd to be a general ſign of good Water; ſo likewiſe ſuch as are lighteſt and moſt apt quickly to boil away, are always beſt. Now theſe are the moſt uſeful in making Bread, Pyes, *&c.* and will keep them longeſt without moulding; but of all *European*-Waters that of the River *Thames* is the moſt noted for making Sea-Beer and Biſket, which are carry'd the longeſt Voyages, and into the hotteſt Countries of both *Eaſt* and *Weſt-Indies*.

The *Air* and *Water* of *Egypt* very good. By theſe Conſiderations on the Air and Water, we may ſee the great advantage *Egypt* receiv'd from the clearneſs and dryneſs of the one, and ſweetneſs and ſoftneſs of the other, to which *Herodotus* chiefly attributes the Health and long Life of thoſe People, as we, in ſome meaſure, may the continuance and duration of their *Embalmings*; for, as inequality of Air is pernicious to Health, ſo it is alſo to *Embalming*, therefore we find the Winter-Seaſons are not ſo pro-

proper for this Art as the Summer, as producing much Rain, with misty or foggy Weather, which disposes all things to Putrifaction, in so much that Flesh is then hardly to be kept from being musty or stinking, by reason it will not so well take Salt at that Time. Things preserv'd with Sugar relax, and dry'd Things, imbibing the moisture, either rot or mould, which Mouldiness is a beginning of Putrifaction, that afterwards turns to Worms or odious Stinks. Now as inequality of Air produces Putrifaction, so does also an interchangeableness of heat and cold, wet and dry, as may be observ'd from the mouldring of Earth in Frost and the Sun, or in the more hasty rotting of Wood that is sometimes wet and sometimes dry; so likewise a certain degree of heat or cold preserves and keeps Bodies from Putrifaction, whereas a tepid heat inclines them to it; for, tho' such a weak degree of heat may put the Spirits in a little motion, yet is it not able to digest the Parts, or rarifie them, as may be seen by Flesh kept in a Room that is not cool, whereas in a cold and wet Larder 'twill keep much longer, and we observe that Vivification, as the Lord *Bacon* says in his *Nat. Hist.* p. 74. (whereof Putrifaction is the bastard Brother) is effected by such soft Heats, as the hatching of Eggs, commonly practis'd at *Cairo*, the heat of the Womb, *&c.* whereas such a heat as breaths forth adventitious Moisture best preserves Bodies; for as wetting hastens Corruption, so convenient drying (whereby the more radical Moisture is only kept in) puts back Putrifaction: So we may also observe that Herbs and Flowers, when dry'd in the shade or hot Sun, for a small space keep best. For these Reasons the warm Climate of *Egypt* must needs

Inequality of *Air* bad for *Embalming*.

needs conduce beſt to the preſervation of Things and *Embalming* Bodies, provided it be not attempted in the extream heat of the Summer, which is between *Eaſter* and *Whitſontide*, at which Time the hot Southerly Winds blow, which bring malignant Fevers, Plagues and great Putrifactions. Thus much as to the temperature of the Air ſhall ſuffice; next we muſt ſpeak of the *Egyptians*.

The antient *Egyptians.*

The antient and true *Egyptians* were the *Copties* or *Copts*, ſo call'd, as I have formerly ſhown, p. 126. from *Coptus*, Son of *Miſraim*, who became King of *Egypt* upon the Deceaſe of his Father, and his Conqueſt over his Brothers; for thoſe who now inhabit that Country, according to *Sandys*, *Heylin* and others, are much degenerate from the Ingenuity and Worth of their Anceſtors, being not only Ignorant but Barbarous, devoted to Luxury and Venery, and naturally addicted to detract from what is Good and Eminent, nay, in a word, they are both Cowardly and Cruel. In their Dealings they are more Obſervant than Faithful; of a Genius much inclin'd to Craftineſs, and very eager of Profit. Such as inhabit the Cities apply themſelves to Merchandize, grow Rich by Trading, are reaſonably well Habited, and not very differing from the *Turks* in Dreſs and Faſhion. Thoſe in the Country, who follow Husbandry, are affirm'd to be a brutiſh and naſty People, cruſted over with Dirt, and ſtinking of Smoak and their abominable Fuel; for they burn their own Dung, and that of Cattle, inſtead of Wood, which is here ſo ſcarce it is ſold by weight, and us'd only by Foreigners and the richer ſort. Nothing now remains among them of the laudable Arts of their Anceſtors, but a ridiculous affectation of Divination

Character of the modern Egyptians.

tion and Fortune-telling, in which, and ſome other cheating Tricks, they are very well vers'd, great numbers of them wandring from Place to Place, to get their Livelihoods that way. This occaſions Vagabonds and Straglers of other Nations, who pretend to the ſame falſe Arts to aſſume their Names. The whole Body of the preſent Inhabitants is an hotchpotch or medly of many foreign Nations, ſuch as *Moors*, *Arabians*, *Turks*, *Greeks*, *Jews*, *Franks*, &c. the natural *Egyptians* making the leaſt part of the number.

The *Make*, *Complexion* and *Temper* of the *Egyptians*.

Now as concerning the Make, Complexion, Temper and Conſtitution of the *Egyptians* in general, that varies according to the different Quality or Employ of the Perſon or Sex. Thoſe that dwell in *Cairo* and other Cities are groſs, corpulent and ſanguine, whereas the wandring *Arabians* and Husbandmen are meagre and ſlender, very active and nimble, yet withal hairy, ſweaty, and almoſt ſcorcht and burnt up with the Sun. The People in general are of a mean Stature, tawny Complexion, and ſpare Bodies, and this is remarkable of them, that tho' their Country be in the ſame Climate with *Barbary*, yet are they not black, but tawny or olive-colour'd. The Women are of the ſame Complexion with the Men, yet well ſhap'd and featur'd, did not they too much affect a ſeeming Corpulency, which if they cannot get in Fleſh they will beſure to have in Cloaths. They Marry at Ten, or at fartheſt at Twelve Years of Age, being very fruitful, ſome bearing Three or Four Children at a Birth; and thoſe that are born in the Eighth Month live to a good Age, and are not in ſuch danger of Death, as in other Countries.

Their *Women* fruitful in *Children*.

Their *Conſtitutions* and *Habits* of *Body.*

As to the Conſtitutions of the *Egyptians*, they are hot and dry, being by nature very wakeful and little inclin'd to ſleep. They are of a chearful Temper, yet delight much in an idle and lazy kind of Life, being immoderate Votaries to *Venus*. Their continual Bathing, drinking the Waters of *Nile*, and uſing cold Food, mightily leſſen and alter their heat and drought; but then this inconveniency enſues, that they have cold and raw Stomachs full of Phlegm, which not only proceeds from ſuch cold Dyet, but alſo from the extraordinary heat of the Air, whereby the natural heat is overcome.

Are very long *liv'd.*

They are nevertheleſs ſaid to be longer liv'd than thoſe of other Countries, it being common to find among them People of above a Hundred Years of Age. The reaſon of this longœvity Phiſicians differ greatly about, yet aſſign, as the chiefeſt Cauſe of it, next to the Air, the ſpare way of living of that People, they eating little Fleſh, but ſtore of Roots, Fruits and Herbs, nor often drinking any Wine, but commonly Water, and ſometimes Beer, which *Herodotus* Lib. 1. Sect. 77. aſſures us the antient *Egyptians* made. On the contrary, all *Europeans*, who drink abundance of Wine, and eat much Fleſh, are for the moſt part ſhort liv'd.

A *Problem* concerning *Diet.*

Therefore whether it were not better for us to conform to the ſimple Diet of our Forefathers? Whether pure and ſimple Waters be not more healthful than fermented Liquors? Whether there be not an ample ſufficiency in the Food of Honey, Oil, and ſeveral parts of Milk; in the great variety of Grains, Pulſes and all ſorts of Fruits, ſince either Bread or Beverage may be made almoſt of all of them? Whether Nations have rightly confin'd themſelves to peculiar Meats? Whether the common Food of

one

one Country be not more agreeable to another? How indiſtinctly all Tempers apply to the ſame, and how the Diet of Youth and old Age is confounded, are Conſiderations worth our notice, ſays Sir *Thomas Brown* in his *Vulgar Errors*, p. 138. *and might not a little prolong our Days*; yet muſt not this Diſcourſe, therefore I will proceed to ſpeak of ſome Diſeaſes the *Egyptians* have been always liable to. Theſe are occaſion'd either by the intemperate Air, the Summers here being exceeding hot and ſultry, or elſe by reaſon the Poor, who are very numerous, are neceſſitated to eat foul and unwholſome Food, ſuch as the fleſh of Camels, of Crocodiles, (by ſome worſhipp'd and conſequently held Irreligious) rotten ſalt Fiſh, and mouldy ſtinking Cheeſe, by them call'd *Gibnehalon.* They are alſo accuſtom'd to drink muddy and corrupt Waters, whereby is ingendred much Choler, thick and aduſt Blood, groſs and crude Humours, which create many Diſtempers, the chief of which, and moſt to our purpoſe, are *Sore Eyes* and *Blindneſs*, *Scabs* and *Leproſie*, *Dropſie*, *Frenzie*, *Malignant Fevers*, *Poxes* of both kinds, *Plague* and *Peſtilence*, &c. which tho' other Nations are likewiſe ſubject to, yet it being not ſo conſtantly or grieviouſly, theſe may properly enough be nam'd, *The Plagues of* Egypt; wherefore I ſhall a little expatiate upon them, with a ſuitable Application to our Subject of *Embalming.* Their *Diſeaſes.*

Firſt, I ſhall take notice of the incredible number of blind People in *Egypt*, but more-eſpecially in *Cairo*, where ſore Eyes or *Opthalmia* are ſo common, ſcarce half the Inhabitants eſcape them. Nay, new-born Infants are ſo troubl'd with this Diſtemper, that it is ſometimes hardly to be cur'd, for it ſeems a Diſeaſe *Sore Eyes* and *Blindneſs.*

lodg'd in the Blood, of which the Natives give this Reaſon, *viz.* That the ſubtile Particles of the Lime, wherewith their Houſes are built, being carry'd about by the Wind, ſtick ſo cloſe to the Eyes, that they not only cauſe Inflammations, but likewiſe inſenſibly mixing with the Blood, occaſion this Diſtemper to be Hereditary; to which *Sandys* adds, as other Cauſes of this Diſeaſe, the reflecting heat of the Sun, the ſalt Duſt of the Soil, and the Inhabitants exceſſive Venery; wherefore did they not uſe frequent Bathings in this Country, the ſtinking Sweat of their Bodies, mix'd with this Duſt, which ſo continually riſes and adheres to them, wou'd, by ſtopping their Pores, not only render them naſty and frowzy, but alſo their Blood becoming Pruriginous, and exalted by the ſalt and corrupt Diet, wou'd, as it often does, produce *Mange*, *Scabs* and *Leproſies*; ſo that to keep themſelves ſweet, clean and free from theſe Diſeaſes, they are wont to uſe conſtant Bathings, and refrain from ſalt Meats, which are very unwholſome to theſe *Eaſtern* Nations. *Herodotus* aſſures us they in his Time abſtain'd from Swines Fleſh, as particularly apt to beget *Leproſie* in hot Countries, if ſalted, and if not, or well roaſted, infallibly brings a *Diarrhœa*, or elſe turns to ſome dangerous Fever or Surfet. *Hippocrates*, Lib. *Poſſ. p.* 5. obſerves, it throws ſome People into a *Cholera Morbus*, that is, It works vehemently upon them by Choleric Vomits and Stools. *Plutarch* likewiſe remarks, that the very Milk of this Beaſt being drank, produces the *Scab*, &c.

Scabs and *Leproſie.*

Dropſie

The *Egyptians* alſo from their too frequent uſe of *Colocaſia*, *Bammia*, *Melochia*, *Beets*, and ſuch like Herbs as occaſion thick and tough Flegm, are often troubl'd with the *Dropſie*, which ſwells and puffs up their Legs, with

with abundance of hard and groſs Humours, like the Legs of an Elephant, tho' indeed they feel no pain, but are only unweildy to walk.

At *Cairo* rages that moſt terrible Diſeaſe call'd by the *Arabians*, *Dem el Muia*, which in few Hours ſeizes the Brain like an Apoplexy, and bereaving it of Senſe, ſoon diſpatches the Patient. Every Year once the *Egyptians* are ſurpriz'd by this Diſeaſe, and multitudes die dayly of it. At the ſame Time Children are wont to be greatly afflicted with a malignant kind of *Pox*, bred out of venemous Damps, ariſing from the corrupt Waters of *Caleg*, a Branch or rather Trench cut from the *Nile* to *Alexandria*. Every Year, when that River riſes 8 or 10 Cubits, it falls into this Trench, and ſo runs thro' the whole City; ſo that, at the retiring of the River, this Water, remaining without motion, ſtagnates and corrupts: It firſt becomes green, then black, and at length ſends fourth Peſtilential Vapours, whereby the Air is polluted and this Infection caus'd, wherefore, ſome Time before it is expected, all the Children thereabouts are remov'd to other Places. *Sandys* alſo tells us, the *French Pox* is exceedingly rife among the *Egyptians*, which however is not to be wonder'd at if we conſider their hot Conſtitution, exceſſive Venery, *&c.*

Apoplexy.

Small Pox.

French Pox.

In *Alexandria* many malignant and mortal *Agues* reign about the Time of their Harveſt, occaſion'd by drinking the tainted and foul Waters, which the Townſmen keep from Year to Year in Wells under their Houſes. But the moſt deſtructive of all Diſeaſes to the *Egyptians* is the *Peſtilence* or *Plague*, which very frequently viſits them, and is the more prevalent in that they ſeek no Remedy for it, as believing none can

Malignant *Agues.*

Plague.

can die of it but ſuch as are deſtin'd by GOD. For this Reaſon they never go about to avoid any infected Perſon or Place, for that they look upon as Irreligious. Nay the very Cloaths or Houſhold-Goods of ſuch as die of this Diſtemper, are inſtantly ſold in the open Market by Outcry, which none are afraid to buy, thro' which mad obſtinacy, in this their fooliſh Opinion, the Plague has in *Cairo*, during only the ſpace of ſix or ſeven Months, ſometimes ſwept away above Five hundred thouſand People, as was obſerv'd in the Year 1580.

Thoſe *Plagues* which come out of *Barbary* are the moſt pernicious and of longeſt continuance, of which kind was the before mention'd; whereas ſuch as come from *Greece* or *Syria* are more mild and of a ſhorter duration; for this Diſeaſe is ſeldom or never occaſion'd by Putrifaction of Air in *Egypt*, unleſs the *Nile*, overflowing the Country too high, leaves its Waters a long while on the Ground, whereby the whole Land becoming a corrupt and ſtanding Lake, that by the Southerly Winds and Summers heat, may be ripen'd and made fit to ſend up infectious Steams. That *Plague* which begins in the firſt Months of Summer is the worſt, whereas that which comes later is milder and ceaſes ſooner. But let the *Plague* rage never ſo fiercely, when the Sun enters *Cancer*, which is the Time of *Nile*'s overflowing, it wholly ceaſes, inſomuch that not one then dies of it, as has been before ſhown. The Reaſon of this ſo ſudden alteration ſeems to be the even and conſtant Temperature of the Air, thro' the blowing of the anniverſary *North Winds*, which then begin to riſe and oppoſe the moiſt Nature of the *South Winds*, call'd *Camſin*. Now theſe cooling, as well

well the Air as Mens Bodies, and taking away the Cauſe (the infectious Heat) the Effect ſoon ceaſes.

Thus far have I ſhown how the infection of Air and Water may occaſion many Diſeaſes, which therefore are carefully to be avoided as pernicious to *Embalming*: I ſhall now only obſerve, that as the even Temper and good Humour of Man tends much to his Health and long Life, ſo that healthy State and Conſtitution, either affords a Natural *Embalming*, or at leaſt ſuch Bodies are eaſieſt to be preſerv'd. But whether thoſe Bodies that dy'd of the Plague, or other malignant Diſtempers, could with any Art be preſerv'd, is a *Quære* of no ſmall concern in this our *Natural Hiſtory*, and muſt needs to the *Egyptians* bring a great ſcruple of Conſcience, who believ'd the *Metempſychoſis* or Tranſmigration of Souls, to think what muſt become of ſuch Bodies as were not *Embalm'd?* Since therefore no Hiſtory can give us any ſatisfaction herein, we are inclinable to believe they could not any ways be preſerv'd, by reaſon of the immediate tendency of ſuch tabid Carcaſſes to Putrifaction, and yet we know not but the *Egyptians* might do more in this caſe than others could, both thro' the efficacy and goodneſs of their Medicines, and their not being afraid of the infectious Steams which iſſue from ſuch Bodies, during their hot *Embalming*; which brings me next to enquire into their Skill in *Phyſic*, *Anatomy* and *Chymiſtry*. In order to this, I ſhall firſt begin with the Riſe and Progreſs of their Phyſic, according to the Opinion of the Learned Dr. *Grew*; and then ſhew its Effects, and how it was practis'd, as affirm'd by *Herodotus*, *Diodorus Siculus*, *Proſper Alpinus*, and others.

The

Egyptians first Authors of *Medicine.*

'The *Egyptians*, says Dr. *Grew* in his *Cosmologia* 'Sacra, p. 265. being from sundry Causes (some of 'which we have already discours'd of) the most diseas'd 'of all People, were also the first Authors of Medicine. '*Mizraim* their first King, otherwise call'd *Menez*, *Osi-* 'ris, *Dionisius* and *Bacchus*, all being Names of the 'same Person, together with his Wife *Isis*, apply'd 'himself to furnish his People with wholsome Food. 'He with Wine, which he had learn'd to make *Osiris* taught them *Drink* and *Food.* 'of his Grandfather *Noah*; and with Water, in 'making the best use of the River *Nile*; and She, 'by teaching them, among so many various sorts of *Isis* salubrious *Plants.* 'Roots and Fruits, wherewith *Egypt* abounds, to 'distinguish the *Noxious*, many of which, as *Sulpi-* 'tius *Severus* and *P. Alpinus* observe, are very sweet 'and tempting, from those which are wholsome and 'fit to eat; from whence she was call'd Υγεία and *Salus.*

'Their next King was *Orus*, by *Herodotus*, *Diodorus* '*Siculus* and *Athenagoras* in his Apology to the *Christians*, 'said to be *Osiris*'s Son. This Prince seeing Food alrea- 'dy provided for, bethought himself of some means, 'such as they were, for the cure of Diseases. The 'first step he took, being affrighted with a *Plague*, 'was to offer Sacrifice to the Celestial Bodies, which 'he suppos'd Gods, and the only Arbiters of Life 'and Death. Therefore *Anebo* the *Egyptian* Priest, These *Orus*, Son of *Osiris*, apply'd for *Physic*, by Sa- crificing them. 'personated by *Jamblichus*, in his Book of the *Egyp-* 'tian *Mysteries* says, That, even in his Time, they 'knew no other way of curing that Disease; and 'what *Isis* had found out for Food, he thought best 'apply'd to this purpose. So *Porphyrius* in his Book 'of Sacrifices tells us, the most antient *Egyptians*, *Cœ-* '*lestibus litabant*, with Herbs, Roots and Fruits, which

'at

' at first *Orus* offer'd singly, but afterwards compounded, supposing them thereby, as is intimated by *Proclus*, the more acceptable.

' The *Plague* and other contagious Diseases, being blown away, as they commonly were and are, by the *North Winds*, *Orus* thought it decent to solemnize his Sacrifices with Music; and that he had excellent Skill herein, is witness'd by *Diodorus*, from whence also he is taken to be the *Egyptian Apollo*. Now finding Music acceptable to the People, he apply'd that also, with the Sacrifices to which it was annex'd, towards the cure of Diseases; for which Reason Music is by *Jamblichus*, in his Book aforesaid, enobl'd with the Title of Divine. And it seem'd, for many Ages after, so necessary to Medicine, as to give occasion to *Thessalus*, Head of the Methodic Sect in the Reign of *Nero*, to brag, That he could make Physicians without the help either of Astrology or Music. Thus all Music consisting in a proportionate Measure, he saw it requisite the Notes or Tunes, and Words he us'd with them, should be commensurate one to the other, and so became the first Poet or Maker of Verses; which being us'd with Music, were suppos'd to have the same Divine Virtue, and came at length to be us'd alone in the cure of Diseases. And it is by *Sanchuniathon* affirm'd, that *Misora*, that is *Misraim*, was one of those two antient Gods, whose Sons were the Inventors of Medicinal Charms, which as it seems were all the means *Orus*, or the *Egyptian Apollo*, invented for the cure of Diseases, *viz. Sacrifices*, *Music* and *Charms*, upon which three he began likewise to build the Art of Divination; and as a branch hereof, his Magical Prognostics in relation to Diseases.

To which he added *Music*.

And *Poetry*.

Thence thought to be the *Egyptian Apollo*.

'Next to *Orus* ſucceeded *Athothus*; by *Sanchuniathon* nam'd, *Taautus*; by the leſs antient *Egyptians*, *Thoyth*, and by the *Greeks* in *Alexandria*, *Thoth*. He was the moſt antient *Egyptian Mercury*; ſaid by *Manetho* and *Eratoſthenes* to be Son of *Menez* or *Mizraim*, and was therefore younger Brother to *Orus*, whom he ſucceeded by *Noah*'s Gift, as is witneſs'd by *Sanchuniathon*: *Saturnus, in Deum Taautum a Miſore Natum, Egypti Regnum contulit.* This Man, to add to what his Predeceſſor had done, was the Inventor of Images, dedicated to the Sun, Moon and Stars, with their Figures upon them, according to their poſition in the Heavens, ſuppoſing they would be more effectually mov'd by the Sacrifices offer'd to them, if thereby honour'd and repreſented. And that none might be without what he thought ſo neceſſary for the Peoples Health, he caus'd the making not only of Images of Gold and Silver, but certain Sculptures or Paintings upon Wood or ſome other Ground. The Figures or Marks, made upon all theſe, were properly call'd *Characters*, and were the original of all thoſe us'd by Magicians in after Times for the cure of Diſeaſes: Whence it is theſe *Characters*, which were properly made, are ſaid by *Jamblichus* to be *Diis congrui*, that is, agreeable to the Celeſtial Bodies, they were ſuppos'd to repreſent; in which Senſe alſo the Author of the Epiſtle to the *Hebrews*, ſpeaking of the Second Perſon in the Sacred Trinity, uſes the ſame word.

Athothus the antient *Egyptian Mercury*,

The Inventor of *Images*,

Characters,

'The ſame *Athothus*, obſerving how naturally the Muſic of the Sacrifices put the Body into many Motions, took thence occaſion to reduce the motion of the Feet, as *Apollo* had done thoſe of Speech, to

and *Dancing*.

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'a proportionate Measure, that is, to an artificial 'Dance. That he was first Author hereof, is agreed 'from his being describ'd with Wings, not only on 'his Shoulders, but Heels; and that he had taught 'the People to apply it to Religion, is as evident from 'the *Jews*, who had learn'd of the *Egyptians* to dance 'about the Golden Calf. Now, seeing this naturally 'conduces towards the cure of some Diseases, 'tis 'likely he hereupon invented several sorts of Dances, 'not as yet considering their natural but magical Ap-'titude to divers kinds of Diseases, supposing certain 'Numbers and Measures, might as well as Words, 'have a Divine Power. Now that he might make 'his Motions with greater ease in so hot a Country, 'tis probable he danc'd half naked, as *David* did be-'fore the Ark, disdaining the Author of this Ceremo-'ny should shew more Zeal before an Idol, than he 'did before the true GOD. Therefore as the word '*Gymnasium* does properly signifie the Place where 'People exercise themselves when stripp'd; so upon this 'Foundation, which *Athothus* or the first *Egyptian* '*Mercury* laid, was afterwards rais'd the *Gymnastic Art.* 'For this Cause also *Jamblichus*, speaking of the Pow-'ers which flow from the Gods, among those which 'co-operate with Nature, mentions only the *Medi-'cinal* and *Gymnastic* as the two principal, and of kin 'to each other; nor is there ground to imagine, that 'in Medicine, *Athothus* or the first *Mercury*, understood 'any Thing more. So that all the means the *Egyp-'tians* made use of hitherto in the cure of Diseases, '*viz.* 'till about the 350th Year after the Flood, were 'to be referr'd intirely to their practical *Theology*, stil'd 'by *Jamblichus* θεουργικὴ τέχνη, of which their magical

Sacrific'd *Animals*, and learn'd *Embalming* and *Anatomy*.

'Medicine was a principal part. After him they began to Sacrifice Animals as well as Plants, and learn'd the *Art* of *Embalming*. The Prieſts had hereby an opportunity of obſerving the ſtructure of the inward Parts; and ſo of making many, both Anatomic and Pathologic Remarks. In doing this it appears by what *Pliny* ſays, *Lib.* 19. 5. *That Kings themſelves did often aſſiſt.* Alſo frequently perceiving the inefficacy of their *Magic*, they began likewiſe to enquire into the Phyſical power of Herbs, and other Remedies proper for the cure of Diſeaſes, and the Cures ſuppos'd to be made, whether by natural or magical Arts, were preſerv'd by ſome ſort of Memoirs made of them by the Prieſts, wherein a more eſpecial care was taken by *Serapis* or *Apis* one of the Chief, and the *Egyptian Æſculapius.* Upon theſe accounts, the Prieſts, as they were the Doctors in Philoſophy, ſo were they the only Phyſicians, properly ſo call'd, by whom Directions were given to *Surgeons*, *Embalmers*, and all other Operators appertaining to Medicine. They were alſo of that honourable Degree, as *Gyraldus* reports from *Plato*, that out of them the Kings were often choſen. For altho' the Servants of *Joſeph*, who *Embalm'd* his Father, were term'd Phyſicians, yet are we to underſtand thoſe Men, who were directed by the Prieſts, the true Phyſicians, to be only Operators in curing the Infirm or *Embalming* the Dead. Wherefore the *Septuagint*, who knew the Law in this Caſe, do not ſay, the Command was given τοῖς Ἰατροῖς but τοῖς ενταφίαζαῖς, a ſort of Men to whom the Care of Funerals was committed.

Serapis or *Apis* the *Egyptian Æſculapius.*

Prieſts the proper *Phyſicians.*

'The

'The next and greateſt Improver and Patron of the 'Egyptian Medicine, was *Hermes Triſmegiſtus*, ſo call'd 'ſays *Diodorus Siculus*, and others after him, from 'ἑρμηνεύω, by reaſon he interpreted the *Hieroglyphics* 'and Sacred *Language*: But this tho' he did, yet the 'derivation of his Name from thence is a fiction; 'for according to the *Greek* manner of deriving a 'Noun from a Verb, he ſhould not have been call'd 'Ἑρμῆς, but Ἑρμηνεὺς; and therefore on the contrary, as 'Ἑλληνίζω, ἑλληνίζω, and other like Words, are all deriv'd 'from Ἕλλην, the Son of *Deucalion*, who firſt planted 'Greece; ſo ἑρμηνεύς, ἑρμηνεύω, and other Words of the 'ſame nature are all deriv'd from Ἑρμῆς; for the Origi-'nal whereof, we are not to look into *Greece* but *Egypt*, 'where we find *Armais*, one of their Kings, and ſome-'what junior to *Moſes*, as *Hermes* is alſo ſaid to be. 'The radical Letters in both are alſo the ſame. 'This *Armais* was alſo call'd *Amerſis* or *Merſurius*, and 'ſo by miſtake *Mercurius*; the *Coptic* Letter *Sima* be-'ing written like the *Roman* C, and alſo *Triſmegiſtus*, 'or thrice very great, anſwerable to a like *Egyptian* 'Name, now loſt, given him, as he was eſteem'd a 'great Philoſopher, a great Prieſt and a great King.

Hermes Triſmegiſtus.

Suppos'd to be *Armais.*

A great *Philoſopher, Prieſt* and *King.*

'This ſecond *Mercury*, having before him a conſi-'derable ſtock of Obſervations provided by the Prieſts; 'and ſeveral others of his own, compos'd all, as *Jam-'blichus* from *Sulencus* and *Manetho* reports, into ma-'ny thouſands of Volumes, that is, of ſo many Leaves 'roul'd up of Books, afterwards made of theſe Vo-'lumes. *Clemens Alexandrinus*, *Strom.* 6. ſays, *There 'were Forty two which were uſeful*; ſix of them apper-'taining to Medicine, *viz.* of *Anatomy*, *Diſeaſes*, *Sur-'gery*, *Pharmacy*, particular Medicines for the *Eyes*, in-

The ſecond *Mercury.*

'fected

'fected with many Diſeaſes in *Egypt*, and laſtly for
'*Women*; which Books became, as may be gather'd
'from *Diodorus Siculus*, as it were the Statute-Law in
The great eſtabliſher of *Magic*. '*Egypt*, for the practice in Phyſic in after Times. Yet
'in all theſe Books, it is certain, with the phyſical Ac-
'count of Things, there was a mixture of *Magic*; the
'Author of them being the great Eſtabliſher of this Art.
'Now if ſome Chronologers are not miſtaken when
'they ſay *Armais* was the King who was drown'd in
'the *Red-Sea*, then this ſame *Armais*, that is, *Hermes*
'*Triſmegiſtus* muſt be the very Man, who by his Ma-
'gicians contended with *Moſes*; and was therefore
'rais'd up, the more remarkably to confound them
'at his fall. It is manifeſt the Books now and antient-
'ly extant, under this *Hermes*'s Name, are all of this
'Nature; which tho' not written by him, but by cer-
'tain of the later *Egyptian* Prieſts, are believ'd by *Jam-*
'*blichus*, *Porphirius* and others, faithfully to repreſent
'his Senſe. Therefore *Celſus*, alſo quoted by *Origen*
'againſt him, *Lib.* 8. tells us, as a piece of *Egyptian*
'*Philoſophy*, in his Time current, That the Body of
'Man was divided into Thirty ſix Parts; each of
'which was poſſeſs'd with a *God* or *Dæmon*, which be-
'ing call'd upon by the *Magi*, cur'd the Diſeaſes of the
'parts they poſſeſs'd. And as they appropiated ſeveral
'unto one Man, ſo, ſays *Herodotus*, did they to every
'Beaſt one; to all, ſays *Juſtin*, but the *Hog*. And by
'the Author of the Book entitul'd, *Triſmegiſti Aſcle-*
'*pias*, the ſame in effect is ſaid of Plants and Stones,
'*viz.* That there was τὸ Θεῖον, ſomething of Divinity
'in them all; nor was the magical Ceremony laid
'aſide in *Galen*'s Time, as appears by what he reports
'of one *Pamphilus*, *Qui ad Præſtigiaturas Ægyptias ver-*

'*ſus*

'*ſus fuit, junctis Incantationibus quas obmurmurat, cum* '*Herbas colligunt.* Alſo the Author of the Book, *De* '*Medicamentis Expertis*, aſcrib'd to *Galen*, ſpeaking 'of the *Egyptian* Prieſts, has this paſſage, *Laudamus* '*Medicos Altarium*, Ægyptiorum puta, *qui curant cum* '*Cibis Sacrificiorum.*

Magical Medicine ſpread over moſt *Countries.*

'Nor did magical Medicine keep within *Egypt* on- 'ly, but was thence ſpread abroad into moſt other 'Countries, partly as they fell under the Government 'of ſome of their conquering Kings, and partly as '*Egypt* was the great Academy, to which the Philo- 'ſophers of other Nations made their reſort, and 'whence Phyſicians were often call'd unto Foreign 'Princes, who, with their phyſical, carry'd abroad 'their magical Skill. The younger *Apollo* was Au- 'thor of *Divination* in *Greece*, as the elder was in '*Egypt.* Alſo in *Epidaurus*, *Cous* and other Places, 'his Temple was always full of ſick People; as was 'likewiſe that of *Æſculapius.*

Medicines, why call'd *Pharmaca.*

'Medicines were term'd *Pharmaca*, which antiently 'ſignify'd Poyſons, becauſe it was believ'd, unleſs they 'were magically us'd, they would do more hurt than 'good; therefore *Jarchas*, in his Life of *Apollonius*, 'tells us alſo, They who were eſteem'd Sons of *Æſcu-* '*lapius* had made but ſmall proficiency in the Art of 'Medicine, *Niſi Æſculapius, juxta Patris ſui Vaticinia,* '*Morbis proficua Remedia compoſuiſſet.* Nor were the 'Oriental Nations without their *Teraphim*, a ſort of 'conſtellated Images, by them ſo call'd, and us'd, a- 'mong other purpoſes, in the cure of Diſeaſes; from 'whence Θεραπεύω, ſignifies both to worſhip and heal. '*Euſebius* alſo in his *Prol. ad* Lib. 4. *Præp. Evang.* re- 'duces all to *Theology*, as in *Egypt*, ſo among the reſt

'of

'of the *Gentiles*: *In Gentilium Theologia Civili, con-*
'*tinentur Oracula, Reſponſa, & Curæ Morborum.* So
'true is that Saying of *Celſus*, concerning *Hippocrates*
'in his Præface: *Primus Diſciplinam hanc*, Medicina-
'lem puta, *ab ſtudio Sapientiæ ſeparavit*: that is, from
'*magical Theology*, the reputed Wiſdom of thoſe
'Times.

That this was the antient ſtate of Medicine in *Egypt*, and all over the World, is farther apparent from the *Hebrews*, being peremptorily requir'd to expel from among them, all ſuch as practis'd the ſame, *Deut.* 18. 10, 11. Thoſe who Sacrifice their Children, as the *Phænicians* did for a Remedy againſt the Plague, as alſo Diviners, Obſervers of Times, Enchanters, Witches, Charmers, Conſulters of Familiar Spirits, Wizards and Necromancers; ſo many kinds of Magicians, who among other Things, undertook the Cure and Prognoſtics of Diſeaſes, ſo many ſeveral ways, particularly the Charmer, *v.* 11. term'd by the *Septuagint*, φαρμακὸς ἐπαοίδων ἐπαοίδην one that us'd Medicines and Charms together: Thus was *Magic* ſo generally mix'd by the *Egyptians* with their *Phyſic*, that the very Dead that were *Embalm'd* were not free from it. This appears from the various Ornaments of their *Mummies*, being adorn'd with painted Characters and Hieroglyphics, and defended by ſeveral little Idols or Averruncal Gods. Some of theſe were plac'd within the Bodies, as ſuppos'd, perhaps to preſerve them from Corruption; and others were ſow'd to their out-ſides, plac'd upon their Tombs, or in their Burial-Vaults, there to guard them from external Injuries, and by the various Shapes they repreſented, to deter Men from violating them; but of theſe we ſhall ſpeak more particularly in another place. Yet

Magic us'd in Embalming.

Yet however Superſtitious and Idolatrous the antient *Egyptians* were in Magical Phyſic, they were ſoon convinc'd of the inefficacy of ſuch Practices, therefore ſtudy'd other Methods and Phyſical Remedies, which might prove more prevalent; and altho' they did not immediately leave off the former, yet was it to the latter only their admirable ſucceſs in Phyſic was owing. In like manner are we to believe the preſervation of dead Bodies was not effected by thoſe Charms or Idols, found about them, but purely perform'd by an extraordinary Skill in *Medicine* and *Anatomy*, and particularly in that exquiſite *Art* of *Embalming*. In this, that they might be the better inſtructed, and more thoroughly knowing, they took ſuch infallible Methods, as none could hardly be ignorant of that part they were to perform; for they had theſe ſeveral Perſons belonging to and employ'd in *Embalming*, each performing a diſtinct and ſeparate Office, *viz.* a *Deſigner* or *Painter*, a *Diſſector* or *Anatomiſt*, a *Pollinctor* or *Apothecary*, an *Embalmer* or *Surgeon*, and a *Phyſician* or *Prieſt*, which laſt was a great *Philoſopher*, and taught and inſtructed the others in theſe Ceremonies, as we ſhall ſhew in its proper Place. *Perſons* how qualify'd for *Embalming*.

By this means, not only the Art of *Embalming*, but likewiſe every branch of Phyſic, flouriſh'd and came to the greateſt perfection, whereas, in our Age, every Art grows the more imperfect as it incroaches on another, and the civil Wars now a Days between *Phyſicians*, *Surgeons* and *Apothecaries* have been the chief occaſions of reducing Phyſic to ſo low an ebb; for whilſt theſe have been fighting for each others Countries, the Monarchy was uſurp'd by *Quacks* and *Undertakers*, who are the only *Vultures* that attend ſuch Battles, in

order to prey immediately on the vanquiſh'd Enemy. Now did every one keep to his own Province, as they did formerly in *Egypt*, there would be none of theſe Diviſions among us, but every Art would flouriſh and ſtand upon its own Baſis, and yet, I aſſure you, it would be found more difficult to underſtand, and perform one Art rightly, than to acquire a ſuperficial Knowledge of many Things, in other Buſineſſes, which relate little to the Purpoſe. To prevent theſe, there were in *Egypt* no Pretenders to Phyſic in general, nor any Artiſts who medl'd with anothers Province, each keeping ſtrictly to his own, as *Herodotus* aſſures us in his *Euterpe*, where he tells us, ſome only profeſs'd curing Diſeaſes of the Head, others of the Ears; ſome were Oculiſts, others Tooth-Drawers; ſome for particular Diſeaſes in Men, and others for thoſe in Women. In a word, there were Phyſicians for every Diſeaſe, but none pretended to more than one. The ſame thing was obſerv'd in other Arts, for better maintaining of which, a Law was enacted, that if any Perſon exercis'd more than one Profeſſion or Trade, he ſhould incur the moſt grievous of Puniſhments; and King *Amaſis* alſo made a Law, That ſuch as had no Profeſſion or Trade at all, or did not yearly make appear, to the Governors of the Provinces how they lawfully got their Livelihoods, ſhould be puniſh'd with Death. This Law *Solon* borrow'd of the *Egyptians*, and carry'd to *Athens*, where he had it put in practice: Is it not therefore a ſhame for us, who, no doubt, eſteem our ſelves a much more polite People than thoſe Heathens were, to ſuffer a ſort of Men call'd *Undertakers*, to monopolize the ſeveral Trades of *Glovers*, *Milliners*, *Drapers*, *Wax-Chandlers*, *Coffin-Makers*,

No *Quacks* or *Undertakers* in *Egypt*.

kers, *Herald-Painters*, *Surgeons*, *Apothecaries*, and the like.

Art can never flouriſh where 'tis aſſum'd by every ignorant Pretender, nor be brought to any perfection, while practis'd by illiterate Perſons. We may as well expect one, that has never ſeen a Campaign, ſhould underſtand Military Diſcipline; or one that has never been at Sea, Command and Steer a Ship rightly, as that an *Upholſterer*, a *Taylor*, *Joyner*, or the like *Undertaker*, ſhould be well skill'd in the miſterious *Art* of *Embalming*. Theſe are the preſent Grievances, as well in Sciences as Trade, and 'till ſuch Time as *Quacks* and *Undertakers*, *Hawkers*, *Pedlers* and *Interlopers*, and all ſuch Perſons, as were not brought up in the Emploiment they profeſs, be remov'd; we can think no otherwiſe but that *Art* muſt ſink, Trade be ruin'd, and every public Office, as well at Court as in the Country, be ill ſerv'd: For whence came every Art and Science, nay all kinds of Learning, to flouriſh ſo mightily in *Egypt*? And how came it to paſs the *Egyptians* ſo much excell'd, and perform'd more wonderful Works, than all the World beſide, but only by ſtrictly confining every Artiſt to his particular Emploiment, and puniſhing all that any ways interfer'd with another? But leſt we may ſeem to dwell too long on this Subject, which we think alſo more convenient to be diſcours'd of in another part of this Book, we will next proceed to conſider, beſides their Pharmacy, the extraordinary Skill of the *Egyptians* in other Branches of *Phyſic*, ſuch as *Anatomy*, *Chymiſtry*, *Surgery*, &c.

Art can never Flouriſh where they are.

That the *Egyptians* muſt needs underſtand the natural *Oeconomy* of the Body, appears in that they were

Egyptians well skill'd in *Anatomy*.

the firſt that employ'd their Induſtry in ſearching out the inward Nature of Animals by *Anatomy*, and firſt open'd Human Bodies to diſcover their reſpective Diſeaſes. *Olaus Borrichius, Lib. de Ægypt. Sap.* p. 141. brings many Arguments to prove their Knowledge in *Anatomy*; and among them, this out of *Aulus Gellius*, Lib. 10. c. 10. *Veteres Græcos, annulum habuiſſe in Digito ſiniſtræ Manus, qui minimo eſt proximus: Romanos quoque Homines aiunt ſic plerumq; Annulis uſitatos; Cauſam eſſe hujus rei Appion in Libris Ægyptiacis hanc dicit; Quod inſectis apertisq; Humanis Corporibus, ut mos in Ægypto fuit, quas Græci* Ἀνατομὰς *apellant repertum eſt Nervum quendam tenuiſſimum, ab eo uno Digito, de quo diximus, ad Cor Hominis pergere ac pervenire: Propterea non inſcitum viſum eſſe, eum potiſſimum Digitum tali Honore decorandum, qui continens & quaſi connexus eſſe in principatu Cordis videretur. That the antient* Greeks *wore a Ring on that Finger of the left Hand, which is next to the little one: And it is likewiſe ſaid of the* Romans, *that they for the moſt part wore their Rings in the ſame manner; of which* Appion, *in his* Egyptian *Treatiſes, gives this Reaſon; That the* Egyptians *in Diſſecting, and opening Human Bodies, which was a Cuſtom among them, call'd by the* Greeks Anatomy, *found a certain ſlender Nerve, deriv'd from their Finger above-mention'd, which crept along 'till it inſerted it ſelf into the Heart; wherefore they thought convenient that Finger ſhould chiefly be adorn'd with ſuch Honour. Macrobius,* as quoted by *Polydor Virgil, de Rerum Inventione*, p. 140. affirms likewiſe, *Quod ille Digitus annulo ornatur, quia ab eo Nervus quidam ad Cor pertinet.* Alſo in *Saturnius*, Lib. 7. c. 13. *Diſarius*, in conſulting the *Egyptian* Books of *Anatomy*, ſays, he found the ſame. *Orus* adds,

adds, that for this Reaſon the *Egyptian* Prieſts anointed that Finger with ſweet Odours; which Doctrine however, *Conringius* ſays, deſerves rather to be laugh'd at than confuted; nevertheleſs, *Borrichius* thinks there may perhaps be a more ſecret conſent between that Finger and the Heart, than young *Anatomiſts* are aware of, therefore endeavours to prove the ſame, *p.* 143. However, ſays he, we need not wonder if the *Egyptians* were ſometimes in the dark, when at this Day the *Anatomy* of the *Greeks* is ſo empty; and ſurely 'twas as eaſie a matter for the *Greeks* to have added ſomething more ſolid, to the *Egyptian Anatomy*, as for us Moderns to have ſo much improv'd it after them. But nothing was invented and perfected at the ſame Time, therefore we muſt not imagine the *Anatomy* of the *Egyptians* to have been ſo compleat as ours is now. Yet he that ſhall think the wiſe *Egyptians* could be ſo abſurd as to believe the Heart Annually increas'd the weight of two Drams, for the ſpace of Fifty Years, and afterwards gradually decreas'd for Fifty more, muſt needs be guilty of too great credulity, ſince none can doubt but that Perſons of all Ages were open'd by them, in order to *Embalming*, and therefore ſuch like Follies muſt of neceſſity have been refuted by ocular Inſpection and Demonſtration. That which *Conringius* chiefly builds upon, is, that all the *Anatomy* of the *Egyptians* was only inſtituted for the uſe of *Embalming*; yet, which is likewiſe confuted by *Pliny*, Lib. 19. c. 5. where ſpeaking of the *Phthiriaſis*, he ſays, The Cure thereof was found out in *Egypt*, Kings being accuſtom'd to Diſſect dead Bodies, for that purpoſe: The words are plain, *In Ægypto Regibus Corpora mortuorum ad ſcrutandos Morbos inſectantibus.* This I look upon

to

to be the chief intent of their *Anatomy*, and not the uſe of *Embalming*, ſince, if we may believe *Diodorus Siculus*, thoſe who were the *Diſſectors* very probably underſtood no more than what they were directed to perform by the *Prieſt* and *Scribe*. The ſame Author aſſures us it was even a very unthankful Office to perform that; for no ſooner had they finiſh'd their Inciſion, but they were forc'd to run away, the By-ſtanders moſt commonly flinging Stones at them, as abhorring to ſee them exerciſe ſuch ſeeming Cruelty on their Friend or Relation. Yet this does not diſprove their Skill or Practice of *Anatomy* for other Purpoſes, ſince, beſides the foregoing Arguments, we are aſſur'd
And *Oſtiology*. they were well acquainted with *Oſtiology*; for *Galen*, Lib. 1. *De admin. Anatom* adviſing as well ocular Inſpection as reading good Authors, ſays, *It is beſt to be done at* Alexandria, *where Phyſicians, expoſe to the ſight of their Auditors, the Diſcipline of the Bones.* On the contrary, tho' the *Egyptian Embalmers* did not rightly underſtand *Anatomy*, yet is that *Art* nevertheleſs very requiſite to be known, by thoſe who would be thoroughly acquainted with the more exquiſite Methods of the Moderns; for hereby they may be inſtructed how to keep the Muſcles, make Skeletons, and prepare Schemes of the Nerves, Arteries and Veins, as likewiſe to preſerve the Brain, Lungs, Stomach, Bowels, *Uterus*, and other curious Preparations, which ſerve inſtead of Books or Pictures for the Inſtruction of young Pupils, and refreſhing the Memories of more experienc'd Practicers. In a word, I may juſtly ſay, to *Anatomy* are owing thoſe rare Inventions of *Steno*, *Swammerdam*, *Ruyſh*, *Blanchard*, *Bilſius* and others, for their new Methods of *Embalming*.

As

As *Chymiſtry* is ſaid to have had its Riſe in *Egypt*, ſo is it alſo generally ſuppos'd to have been invented by *Hermes*. But that this Art was ſomewhat different from what we at this Day underſtand by that Denomination, appears from the Etymology of the Word, which the *Greeks* call, χημεία, ἡ τȣ̃ ἀργύρȣ ϗ χρύσȣ̃ κατασκευή, *al.* χυμία, i. e. *Fuſio Metallorum*; *præfixo artic. Arab*, Al, *Alchimy*, *Chymiſtry*; or, The Art of melting and counterfeiting Metals. *Suidas* likewiſe calls *Chymiſtry*, The preparation or making of *Gold* and *Silver*. This was the true *Philoſophers Stone* which ſo enrich'd that Kingdom, and brought all their Arts to a mighty Perfection; and in queſt of which, ſo many Perſons of all Nations have ſince fruitleſly conſum'd both their Lives and Fortunes. Whereas, on the contrary, by this Art the Wealth of the *Egyptians* was increas'd to that immenſe degree, that they ſtudy'd means how to expend what they had heap'd up. On this occaſion *Pliny*, Lib. 36. c. 12. thus writes: *Dicuntur*, ſays he, *obiter & Pyramides in eondem Ægypto, Regum Pecuniæ oſtioſa & ſtulta Oſtentatio.* But beſides their *Pyramids*, their *Obeliſques*, *Coloſſus's*, *Monuments*, *Penſile Gardens* and *Cities*, their *Labyrinth*, Lake *Mæris*, and the like ſtupendious Works, which coſt ſo many Millions of Talents, are ſufficient Arguments of their Skill in *Alchymy*, whence they receiv'd ſo vaſt a ſupply of Riches. 'Tis recorded of *Ptolomy Philadelphus*, he ſpent at one pompous Show at *Alexandria*, and that even when *Egypt* was declining, 2239 Talents, as *Athenæus* reckons up, *Deipn.* Lib. 5. c. 8. Not to mention their Statues and Temples of entire Gold, or the Cedar Ship, built by *Seſoſtris*, which was 280 Cubits in length, the outſide cover'd with Gold, and the inſide with Silver,

Chymiſtry Invented by *Hermes*.

The *Art* of making *Gold* and *Silver*.

as *Diodorus* asserts. We have a sufficient remarkable instance of their great Riches in the Tomb of *Osymanduas*, describ'd by the same Author, about which there was a Circle of Gold 365 Cubits in compass, and one Cubit thick, which Circle was afterwards carry'd away by *Cambyses*, the *Persian* Monarch, when he conquer'd *Egypt*; besides which, as *Marcellinus*, Lib. 6. reports, he took out of *Thebes* 300 Talens of Gold, and at least 2300 of Silver. Now, since no Authors mention any Gold Mines in the Time of *Osiris* or *Hermes*, whence can we imagine they should acquire such exceeding great Wealth, but from the *Chymic Art* of transmuting Metals? Besides the *Egyptian* Mines, which perhaps were afterwards discover'd, could yeild but little Profit, because of the vast Expence and Labour they must be at in Digging them. What farther seems to confirm their Knowledge in this misterious *Art*, is that, as *Suidas* reports, the Emperor *Diocleſian* upon his taking *Alexandria*, search'd with the utmost diligence for all these *Chymical* Books, written by the Ancients, and burn'd what he found, both to prevent the *Egyptians* growing thereby Rich and Rebelling against him. It was nevertheless thought, the Art of making Gold remain'd for some Time, among the *Egyptians* of the first Rank, at *Colchis*, and that by *Jason*'s Golden Fleece, was meant a Book of *Chymistry* written on Sheep-skin or Vellum, which he fetch'd from thence. However, at last this *Art* was lost, and perhaps for these following Reasons: *First*, Because the *Egyptian* Priests, who were Masters of all Sciences, conceal'd their *Chymistry* as much as might be, lest others, excited by their Happiness, might envy their Treasure, and consequently hasten their Ruin. *Secondly*, Because

How the *Egyptians Arts* came to be lost.

Becauſe theſe Prieſts were ſo obſtinate and reſolute, they would rather chuſe to ſuffer the greateſt Tortures than diſcover their Art. *Thirdly*, In that their *Chymical Books*, &c. being written in ſecret Characters, and conſequently underſtood by few, were laid up in Subterranean Vaults, or private Receſſes of their Temples, for fear of the Incurſions of their Enemies, thro' which means ſome never came to light. And, *Laſtly*, by reaſon of the hoſtile Invaſions of the *Perſians*, *Ethiopians*, *Romans* and others, who ranſack'd the Temples of *Memphis*, *Thebes* and *Alexandria*, where theſe *ſecret Arts* were kept, burnt that famous Library of *Ptolemy Philadelphus*, which contain'd about 700000 Volumes, and deſtroy'd in like manner the *Serapion*. All this conſider'd, we need not wonder if this, as well as their *Art* of *Embalming*, be loſt. But 'tis farther to be noted, as their *Chymiſtry* was very profitable to them in making Gold and Silver, ſo in teaching them how to give beautiful Tinctures to Stones and Glaſs, as alſo Enamel, make Paſtes, and the like, was equally curious and delightful. They were wont to make Drinking-Glaſſes, call'd * *Allaſſontes*, which would change colour like a Pidgeons Neck; one of which, as *Vopiſcus* relates, being preſented by an *Alexandrian* Prieſt to the Emperor *Adrian*, was eſteem'd by him as a great Gift and rare Invention. They could likewiſe tinge the *Lapis Obſidianus* and *Cyanos*, with various beautiful Colours, as *Pliny*, *Lib.* 36. *c.* 26. and *Lib.* 37. *c.* 9. relates. Alſo *Seneca Epiſt.* XC. tells us *Democritus*, by being well acquainted with the *Egyptians*, diſcover'd how to ſoften Ivory, and by boiling a Stone, learn'd how to convert it into an Emerald; for

The *Art* of tinging *Glaſs* and making Artificial *Stones*.

* Αλλάσσοντες, i. *Variantes*, *Sc. Calices*, *quod eſſent verſicolores.*

thoſe People are ſaid to have made Gems ſo artificially, they imitated the natural both in luſtre and hardneſs. Moreover, *Appion Pliſtonices* writes, there was to be ſeen in the Labyrinth of *Egypt* a Coloſſus of *Serapis* 9 Cubits high of an entire Emerald, which ſurely muſt have proceeded from a Chymical Operation, ſince neither of the *Indies* have hitherto been able to produce the like Rarity. By all this 'tis plain the antient *Egyptians* knew the more ſecret and profitable part of *Chymiſtry*, but whether that relating to Phyſic was practis'd by them, in the ſame manner as with us, is a Matter of ſome concern in *Embalming*, but, by reaſon of the ſcarcity of their Monuments or Books, not ſo eaſie to determine. Yet that they were not wholly ignorant thereof, appears by their *Æs uſtum*, *Ærugo*, *Alumen uſtum*, *Diphryges*, *Miſy*, *Sory*, *Nitre*, *Sal Armoniac*, *Salts* latent in Aſhes, *Calcinations*, and the like Operations which require the help of Fire; as alſo in that they were acquainted with the *Art* of *Diſtilling*, whereby Bodies were made Incorporeal, rarify'd into Fumes, and afterwards kept from evaporating by help of *Alembics*, *Matraſſes* and *Retorts* well luted to their Heads and Receivers. Theſe Veſſels were made of Glaſs, and ſome of them with their Figures have been deſcrib'd by *Zoſimus*, an antient *Chymiſt* of *Panopolis*, in his Book περὶ ὀργάνων καὶ κωμίνων. from whence *Olaus Borrichius* had his Plate in his Book *De Hermetis Ægyptiorum ſapientia*, p. 156. Now certainly, after all has been ſaid, no Body will pretend to diſpute the uſe of *Chymical* Preparations in *Embalming*, who has heard of the wonderful Effects of the *Spiritus Solomonis*, the *Spiritus univerſalis Clauderi*, the *Spiritus Matricalis Blancardi*, the *Sal enixum Paracelſi*, *Sal mirabile Glauberi*

The Art of Diſtilling, Calcining, &c.

Chymical Medicines uſeful in Embalming.

beri, *Succinum liquidum Kerkringij*, the *Arcanum Bilſij*, and other Chymical Spirits, Tinctures and Balſams, too many to be enumerated here, therefore I intend to deſcribe them at large in my *Pharmacopœia*.

Surgery, which was another branch of their *Phyſic*, was, as *Sanchuniathon* aſſerts, invented by *Æſculapius* the *Egyptian*, firſt of that Name, Son of *Jupiter*, and Brother of *Mercury*, who reign'd at *Memphis* according to the report of *Clemens Alexandrinus*. After his Name ſeveral others were ſo call'd, who, in ſucceeding Ages, contriv'd any new Methods of dreſſing or binding up Wounds, or added any thing elſe which was curious to *Surgery*. This *Art* increas'd much in *Egypt*, as *Celſus* Lib. 7. *Præf.* witneſſes; and *Philoxenus*, a very good Author, compos'd many Books thereof. *Egypt* alſo was the chief place famous for *Surgery*, inſomuch that *Cyrus* King of the *Perſians*, when he found no Remedy for a Diſeaſe in his Eyes, among his own *Phyſicians* and *Surgeons*, friendly beſought *Amaſis* King of *Egypt*, that he would ſend him an Oculiſt, whom he accordingly receiv'd with deſir'd Succeſs, as *Herodotus* in his *Thalia* acquaints us. Likewiſe both the *Greeks* and *Romans*, in caſe of neceſſity, requir'd and receiv'd the like Benefit from the *Egyptians*; but that their *Surgery* was ſo complete as ours is now, none will allow, nevertheleſs, this muſt be granted, that they had ſome Medicaments which we ſtand in need of; for *Dioſcorides*, Lib. 5. c. 158. and *Pliny*, Lib. 36. c. 7. make mention of the *Lapis Memphitis*, which being powder'd and mix'd with Vinegar, they us'd to anoint any part with which they intended to Burn or Cut, and it ſo ſtupify'd it without any danger, that the Patient underwent the Operation almoſt without any Pain.

Surgery Invented and Improv'd in *Egypt*.

How useful in *Embalming.*

Surgery therefore being of that antiquity, and so well known by the *Egyptians*, 'twill be expected I should apply it to our Subject of *Embalming*: Wherefore, as was before mention'd, *p.* 177. there being several Persons employ'd to *Embalm* a Corps, as they were directed by the *Physician*, so one of those, to wit the *Embalmer*, we take to be properly a *Surgeon*, inasmuch as by understanding the nature of Fermentation and Putrifaction, both of the Juices and Blood, as also how to cure Mortifications in the Living, he might thereby be better enabl'd to prevent the like Qualities in the Dead. This he is likewise more capable of, by being well acquainted with Galenical and Chymical Medicines, and Anatomical Preparations and Experiments; in which Matters, seeing *Physicians* are generally most knowing, *Santorellus* thought it their Property, and consequently wrote a Book on this Subject, entitl'd, *Post Praxis Medica*, which shews what a Physician has to do after his Patient is dead, *viz.* To prescribe proper Remedies for *Embalming* him, as the *Egyptian Priests* or *Physicians* were wont to direct their Operators to do. So that 'tis plain, the true Office of the *Physician* was to prescribe, the *Apothecaries* to compound Medicines, anoint the Body, *&c.* and the *Surgeons* to *Embalm* and roul it up; an *Art* which scarce any of our Moderns can equal, and perhaps I may have been the first that has imitated it, as Mr. *Talman*, one of our *Masters* of *Anatomy*, can witness I perform'd on the Body of Sir *Robert Jeffrys*, whom we *Embalm'd*.

It teaches the *Art* of *Bandage.*

A *Surgeon* the proper *Embalmer.*

He therefore whom the *Egyptians* call'd the *Embalmer*, was strictly speaking the *Surgeon*, for as much as the *curing the Corps* was to be perform'd by a manual

nual Operation, and local application of Medicines, a Thing which requir'd much care, skill and dexterity, and which, a Perſon that is not as well acquainted with this, as Balſamic Medicines, can never perform as he ought, or be able to invent any new Method; whereas *Frederic Ruyſch*, a good *Phyſician*, a great *Anatomiſt* and Reader of *Surgery* at *Amſterdam*, was well skill'd in this *Art* of *Embalming*, as his ſeveral Preparations of the Veins, Arteries, *Uterus*, &c. teſtifie, all which, Doctor *Brown*, Preſident of the College of Phyſicians *London*, affirms he ſaw moſt accurately done at *Ruyſch*'s Houſe at *Amſterdam*, and which he particularly mentions in his Book of Travels, *viz.* The Lymphatic Veſſels ſo preſerv'd, that their Valves were very perſpicuous, and the very minute Veſſels of an excarn'd Liver clear and ſhining. He likewiſe ſays, he ſaw the Muſcles of Children diſſected and kept free from Corruption; as alſo an entire Body preſerv'd, and the Face of one without the leaſt ſpot, change of colour, or alteration of the Lineaments, from what might be expected after Death, and yet *Ruyſch* had kept them Two Years, and hop'd ſo to continue them.

We have inſiſted the longer on *Phyſic* and its particular Branches, ſuch as *Anatomy*, *Chymiſtry*, *Surgery*, &c. in as much as they not only teach how to prevent and cure Diſeaſes, but likewiſe to *Embalm* dead Bodies. Yet ſeeing the *Egyptians* were famous in other Arts and Sciences, ſuch as *Painting*, *Carving*, *Architecture*, *Aſtronomy*, *Geometry* and the *Mathematics*, ſome of which conduc'd very much to their *Embalmings*, and others to the erecting and compleating their *Pyramids* and *Monuments*; it may not be impertinent to enquire into thoſe Arts, by which *Egypt* grew into ſuch repute,

that

that it was generally esteem'd, in respect to its Magnificence, *The Mistress of the World*; to its Fertility, *The Magazine or Store-House of the World*; and to its Antiquity, *The Origin, or Mother of all Arts and Sciences.* This Digression I hope will be the more pardonable, in that it will be somewhat diverting to the *Lovers* of *Art*, and also help to give a true Notion of the several Ceremonies and great Expences us'd about their *Embalm'd* Bodies. We will first therefore begin with their *Antiquity*, for from thence we may expect the first Progress or Invention, tho' perhaps not the Perfection of *Arts*; in which point the *Egyptians* would make us believe, the first Men were form'd in their Country, and give so great a number of their Kings, and so long a duration of their Reigns, as to deduce their Origin some Thousands of Years before the Creation of the World; asserting also that they were govern'd by the Gods about 25000 Years, before their Kingdom fell into the Hands of Men: But however questionable this Tradition may be, yet is it not to be doubted but the *Egyptians* were of very great *Antiquity*, and perhaps the antientest People of the World, from whom *Laws*, *Arts*, *Sciences* and *Ceremonies* were first deriv'd to other Countries. Now the Inventions commonly attributed to them are, *Geometry*, *Arithmetic*, *Music*, *Astrology*, *Physic*, *Necromancy* or *Sorcery*, *Carving*, *Painting*, *Enameling*, *Fluxing* of *Metals* and *Stones*, curious Works in *Glass*, and making of fine *Linnen*, *Mathematical Machines* and *Automata*, *Pneumatic* and *Hydraulic* Engines, and various other *Mechanical Curiosities*; in a word, all kinds of *Learning* and *Ingenuity*, but more particularly they were the first Inventors of the *Art* of *Embalming*. Some of these we have already

Egypt Mistress of the World, and Mother of all Arts and Sciences.

Egyptians their Antiquity.

Their *Inventions.*

ready mention'd, therefore ſhall only ſpeak of thoſe not hitherto treated of. *Firſt* then, The *Thebans* boaſt they were the moſt antient *Philoſophers* and *Aſtrologers*, as having found out the firſt Rules for the Improvement of thoſe *Sciences*, ſince they moſt accurately obſerv'd the Courſes of the Sun, Moon and Stars, their Eclipſes, Conſtellations, Riſings, Aſpects and Influences, dividing thereby their Years into Months, and grounding their Divinations on their hidden Properties; yet did they ſo manage their Prognoſtications, that they could certainly foretel every particular Event. *Aſtrology.*

In the *Mathematics* and *Mechanical Powers* the *Egyptians* were particularly famous, for they had Engines whereby they could raiſe their *Obeliſques*, and hoiſt up vaſt Stones to ſo incredible and prodigious a height as their *Pyramids* are. They alſo devis'd other wonderful Machines for divers purpoſes, as ſome for dreining Marſhes, others for watering Gardens, of which *Diodorus Siculus* ſays, In the penſile Garden of *Semiramis* there was an Engine, that, thro' certain Conduits or Conveyances from the Platform of the Garden, drew a great quantity of Water out of the River, yet no Body was the wiſer or knew how it was done. A third ſort of Machines they had for deſtroying and confounding their Enemy, with which laſt they had once almoſt reduc'd *Julius Cæſar* to extream deſpair, when he inveſted *Alexandria* with his whole Army; for as *Aulus Hirtius*, Writer of that War, relates, *Ganymedes* with Wheels and other Machines of great force, pump'd the Water out of the Sea, and threw it from high Places, with that great force and violence on *Cæſar*'s Men, that they thought of raiſing the Seige. He farther adds, *Mathematics.*

That

That by thoſe means he alſo made all their Water ſo ſalt they could not drink it. But beſides theſe they had a ſort of Water-Works for pleaſure, as their *Organa Hydraulica* or Water-Organs, and others for meaſuring Time, as the *Clepſydra* or Water-Hour-Glaſs. They had likewiſe other Machines which mov'd with the Air or Wind, and ſome *Automata* that went by inviſible Springs; for, as *Cælius Rhodiginus* relates, the *Egyptians* made ſome Statues of their Gods both to walk of themſelves, and alſo to utter certain Words articulately. As to their Motion, that may be aſcrib'd to ſome Wheels and Springs within, and their Voice or Speech, to ſome Air forc'd up thro' Pipes plac'd in their Heads and Mouths. *Kircher* in *Tom.* 2. *Oed. Ægyptiac.* gives many Examples of *Pneumatical* Engines, among the *Egyptians*, in their Temples. Yet is there none ſo remarkable as the Statue of *Memnon*, which was made by the *Theban* Prieſts with that Art and Contrivance, that in the Morning, on the riſing of the Sun, and the ſtriking of its Beams upon it, it utter'd a kind of Muſic. This was ſo famous a piece of Work, that Men travell'd from far to ſee it. *Lucian* the *Sophiſter* went to view that Miracle, as he terms it, and as he tells us in his *Philopſeudes*. The ſame did the Emperor *Severus*, as *Spartianus* informs us, and *Germanicus*, as *Tacitus*, and *Strabo*, that judicious *Geographer*, went to ſee it; the like did *Apollonius Tyanæus*, as *Philoſtratus* writes, which Matter need not ſeem fabulous, ſays *Natalis Comes*, to any that ſhall underſtand the Power of Art and Human Wit, nor how expert the *Theban* Prieſts were in all *Mathematical Sciences*. But I need ſay no more in particular of their Art of Building, Carving or Painting, ſince

thoſe

thoſe will appear much more conſpicuous by a Relation of ſuch ſtupendious and beautiful Works as were the City of *Thebes*, together with its ſtately Sepulchres, Obelisks and Temples, all built by them. The Sepulchre of King *Oſymandua*, the Cities of *Memphis*, *Cairo*, *Babylon* and *Alexandria*, the Tower of *Pharos*, the long Wall built by *Seſoſtris*, the *Labyrinth*, their *Pyramids*, *Obelisks*, *Columns*, *Coloſſus's*, *Statues*, *Sphinx's*, *Monuments*, *Subterranean Vaults* and *Lamps*, and other like admirable Works, teſtifie their extraordinary Skill and Ingenuity in all kinds of Arts to be ſuch, as neither the *Greeks*, *Romans*, nor any other Nation were afterwards capable of. But that you may not, Sir, be put off with a bare enumeration of them, I will give ſuch a particular account of them, as will, I dare ſay, not only ſurpriſe and divert the Reader, but alſo lead him into every minute Circumſtance of their *Embalming*.

Their wonderful *Works in Architecture*.

Firſt then of *Thebes*, a very rich and glorious City, once the Regal Metropolis of all *Egypt*, and built by *Buſyris*, who reſided in it. It was call'd by the *Egyptians Heliopolis*, or the City of the *Sun*, and by *Strabo*, *Dioſpolis*, or *Jupiter*'s City, by reaſon he was there worſhipp'd. It was in circuit about 140 Furlongs, or 17 Miles and an half, and was adorn'd with ſo many ſtately Monuments both of Gold, Silver and Ivory, ſuch multitudes of Coloſſus's and Obelisks, cut out of entire Stone, ſuch exceeding ſplendid Temples, Palaces and Tombs of the old *Egyptian Pharaohs*, and other ſuch like Ornaments and ſtupendious Rarities, that it was not only look'd upon to be the moſt beautiful and ſtately City of *Egypt*, but of all others in the World; for it is recorded, that not only King *Buſyris*,

Thebes.

but all his Succeſſors alſo from Time to Time beautify'd and adorn'd it, and 'tis certain it had in it 20000 Chariots of War, and that there were 100 Stables all along the River, from *Memphis* to *Thebes*, towards *Libya*, each of which was capable of containing 200 Horſes. *Pomponius Mela* ſays, *Thebes* was ſo exceeding Populous, it could draw out of every Gate 10000 armed Men, and that the *Greek* Word *Hecatompolis*, which as ſome think ſignifies an hundred Gates, according to which, *Thebes* was ſo call'd by *Homer*, is not to be underſtood literally, but rather to be explain'd to relate to an hundred Palaces, in which ſo many Princes had their Reſidence. *Pliny*, Lib. 36. c. 14. will have the whole City to have ſtood upon Arches, ſo made on purpoſe, that the *Egyptian* Kings might march their Armies this way and that way under the Houſes, without being diſcover'd. In this City were alſo four Temples, very wonderful for their beauty and largeneſs, of which, the moſt antient was 13 Furlongs, or above a Mile and half in circuit, and 45 Cubits high, and had a Wall 24 Foot thick. The Ornaments of this Temple were ſuitably magnificent both for Coſt and Workmanſhip, and the Fabric continu'd 'till *Diodorus Siculus*'s Time, but the Silver, Gold, and other Ornaments of Ivory and precious Stones, were carry'd away by the *Perſians* at ſuch Time as *Cambyſes* burn'd the Temples of *Egypt*. 'Here, ſays *Diodorus Siculus*, Lib. 1. cap. 4. were the wonderful Sepulchres of the antient Kings of *Egypt*, which for State and Grandeur far exceeded all that Poſterity could attain to even to this Day. The *Egyptian* Prieſts ſay, That in their Sacred Records there were regiſter'd 47 of theſe Sepulchres, yet which is not only reported by the

'*Egypti-*

'*Egyptians*, but by many of the *Grecians* likewiſe, 'who travel'd to *Thebes* in the Time of *Ptolemeus* '*Lagus*, and wrote Hiſtories of *Egypt*. Among theſe, 'one was *Hecatæus*, who agrees with what *Diodorus* 'relates, *viz.* That when he was there, which was in 'the 180th *Olympiad*, there remain'd only 17 of theſe 'Sepulchres. Of the firſt of theſe, that of King *Oſy-* *Oſymandua's Tomb.*
'*mandua* was 10 Furlongs in compaſs, and at the en- 'trance, they ſay, there was a Portico of vari-colour'd 'Marble, 45 Cubits in height and 200 Feet long. 'Thence going forward, you came into a four ſquare 'Stone-Gallery, every Square being 400 Feet, ſup- 'ported by Beaſts inſtead of Pillars, each of which 'was of an entire Stone, 16 Cubits high, and Carv'd 'after the antique manner. The Roof was alſo en- 'tirely of Stone, each Stone being 8 Cubits broad, 'with an azure Sky all beſpangl'd with Stars. Paſ- 'ſing out of this, you enter'd another Portico like 'the former, but more curiouſly carv'd, and adorn'd 'with greater variety. At the entrance ſtood 3 Sta- 'tues, each of one entire Stone, being the Work- 'manſhip of *Memnon* of *Scienitas*. One of theſe was 'ſitting, whoſe Foot meaſur'd 7 Cubits, and in the 'whole magnitude, exceeded all other Statues in *Egypt*. 'The other two were much leſs, reaching but to the 'Knee, the one ſtanding on the right Hand, and the 'other on the left, being the Mother and Daughter. 'This Piece is not only commendable for its great- 'neſs, but likewiſe admirable for its Workmanſhip, 'and the excellency of the Stone, that in ſo great a 'Work there was not to be diſcern'd the leaſt flaw 'or blemiſh. Upon the Tomb there was this In- 'ſcription:

'*I am* Oſymandua, *King of Kings*; *if any would know how Great I am, and where I lye, let him excel me in any of my Works.*

'There was likewiſe at the ſecond Gate another Statue, of the Mother by her ſelf, of one Stone, 20 Cubits high; upon her Head were plac'd Three Crowns, to denote ſhe was both Daughter, Wife and Mother of a King. Near this Portico, they ſay, there was another Gallery, more remarkable than the former, in which were various Sculptures repreſenting his Wars with the *Bactrians*, who had revolted from him, againſt whom, 'tis ſaid, he march'd with 400000 Foot and 20000 Horſe, which Army he divided into four Bodies, and appointed his Sons Generals of the whole.

'In the firſt Wall might be ſeen the King aſſaulting a Bulwark environ'd with the River, and fighting at the head of his Men, againſt ſome that made up againſt him, aſſiſted by a Lion in a terrible poſture; which ſome affirm muſt be underſtood to be a real Lion that the King bred up tame, went along with him in all his Wars, and by his great ſtrength ever put the Enemy to flight. Others make this Conſtruction, that the King being a Prince of extraordinary Courage and Strength, he was willing to ſet forth his own Praiſes and bravery of Spirit, by the repreſentation of a Lion. In the ſecond Wall were carv'd the Captives dragg'd after the King, repreſented without Hands and Privy Members, to ſignifie that they were effeminate Spirits, and had no Hands when they came to fight. The third Wall

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'represented all sorts of Sculptures and curious Images, in which were set forth the King's Sacrificing of Oxen, and his Triumphs in that War. In the middle of the *Perystilion* or Portico, open to the Air at top, was rear'd an Altar of polish'd Marble, being of excellent Workmanship, and equally to be admir'd for its Magnitude. In the last Wall were two Statues, each of entire Stone, 27 Cubits high, near which three Passages open'd out of the Portico into a stately Room, supported by Pillars, like a Theatre for Music. Every side of the Theatre was 200 Feet square. Here were many Statues of Wood, representing Pleaders and Spectators looking upon the Judges. Those which were carv'd on one of the Walls were 30 in number, and in the middle sat the Chief Justice, with the Image of Truth hanging about his Neck, his Eyes clos'd, and many Books lying before him. This signify'd that a Judge ought not to take any Bribes, but only to regard the Truth and Merits of the Cause. Next adjoyning was a Gallery full of diverse Apartments, in which were all sorts of delicate Meats ready serv'd up. Near this was represented the King himself, curiously carv'd and painted in glorious Colours, offering as much Gold and Silver to the Gods as he yearly receiv'd out of his Mines. The Sum was there inscrib'd (according to the rate of Silver) to amount unto 32 Millions of * *Mina's*, which is about 100 Millions of Pounds Sterling. Next was the Sacred Library, on which were inscrib'd these words, *The Cure of the Mind.* Adjoyning to this were the Images of all the Gods in *Egypt*, to every one of which

'the

* Every *Mina* is about 3*l.* 2 *s.* 6 *d.*

'the King was making Offerings, peculiarly belonging to each of them, that *Oſiris* and all his Aſſociates, who were plac'd at his Feet, might underſtand his Piety towards the Gods, and his Righteouſneſs towards Men. Next to the Library was a ſtately Room, wherein were 20 Beds to ſet upon, richly adorn'd, in which were the Images of *Jupiter* and *Juno* together with the Kings, and here it's ſuppos'd the King's Body lay interr'd. Round the Room are many Apartments, wherein are to be ſeen all the Beaſts that are accounted Sacred in *Egypt*, very curiouſly painted. Thence you aſcend to the top of the Monument or Sepulchre, which having mounted, there appears a Border of Gold round the Tomb of 365 Cubits in compaſs, and one in thickneſs; within the diviſion of every Cubit were the ſeveral Days of the Year ingaven, with the natural Riſings and Settings of the Stars, and their Significations, according to the Obſervations of the *Egyptian* Aſtrologers. In this manner they deſcribe the Sepulchre of King *Oſymandua*, which ſeems far to exceed all others both for Magnificence and curioſity of Workmanſhip. Now he who ſhall ſeriouſly conſider this, as alſo ſeveral other Paſſages in *Herodotus* and *Diodorus Siculus* of the ſtupendious Works of the *Egyptians*, ſays *Greaves* in his *Pyramidographia*, p. 9. muſt needs acknowledge, that for Magnificence, if not for Art, they far exceeded the *Grecians* and *Romans*, even when their Empires were at the higheſt pitch and moſt flouriſhing: Wherefore thoſe *Admiranda Romæ*, collected by *Juſtus Lipſius*, are hardly admirable, if compar'd with ſome of theſe. At this Day there is ſcarce any great Column or Obelisk remaining in *Rome* worthy of Note, which has

has not antiently been brought hither out of *Egypt*.

Thebes ſunk and fell to decay, upon removing the Court to *Memphis*, a great and eminent City, built by *Uchoreus*, as *Diodorus Siculus*, Lib. 1. relates, but *Sandys* ſays 'twas built by *Ogdoo*, and call'd *Memphis* after the Name of his Daughter, compreſs'd, as they feign, by *Nilus* in the likeneſs of a Bull. Hereupon this became the Regal City, and Strength and Glory of all *Egypt*, being exceeding Populous, and adorn'd with a world of Antiquities. It was particularly famous for the Temple of *Apis*, the Subterranean Vaults or Burying-Places, and the Pyramids or ſtately Sepulchres of the Kings, erected within a few Miles of it. *Memphis.*

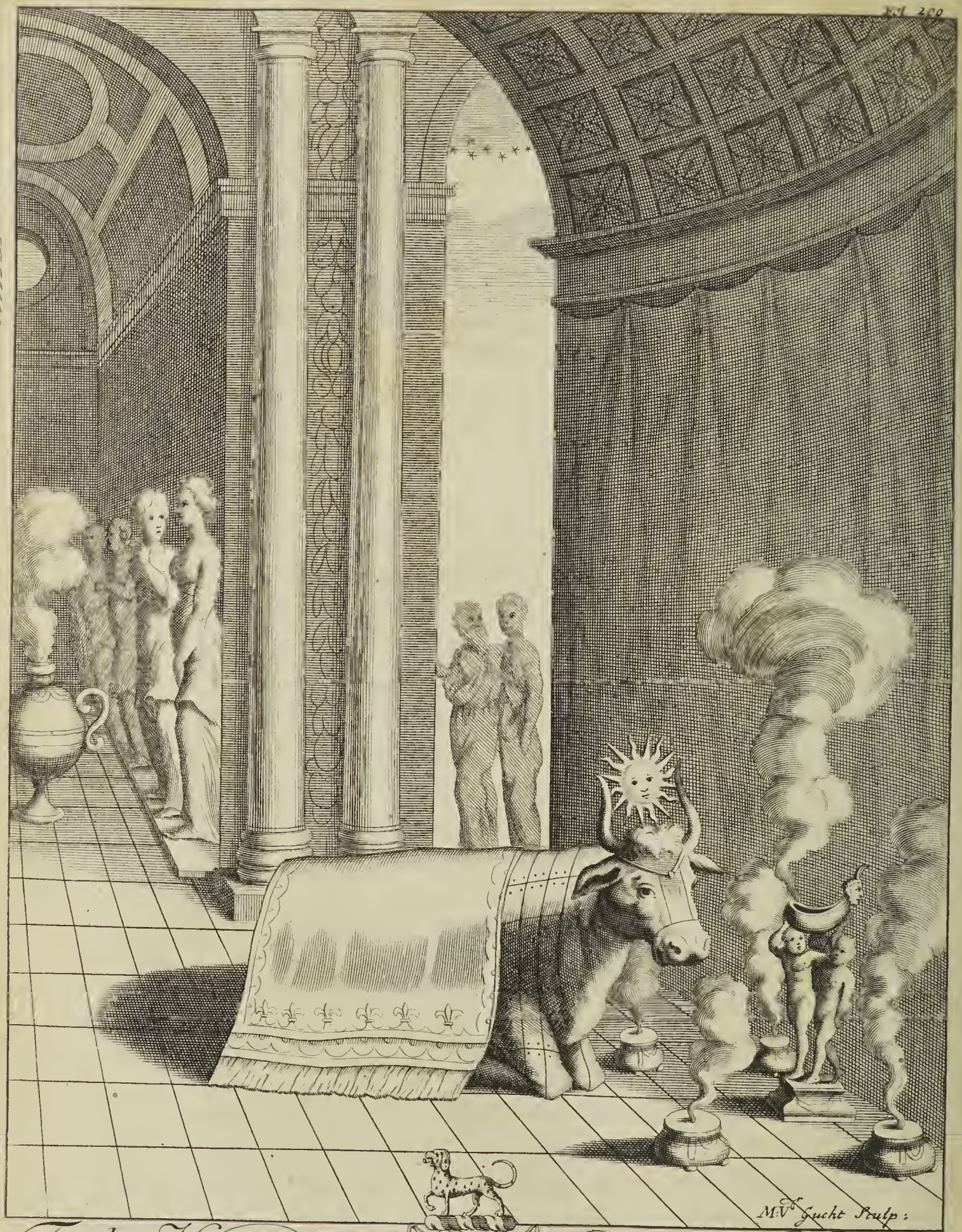
The God moſt eſteem'd by the *Egyptians*, and ador'd at *Memphis*, was *Apis*, a coal-black Ox, with a white Mark on his Forehead, the figure of an Eagle on his Back, and having Hair on his Tail of two kinds. When this God happen'd to die, none valu'd their Hair, tho', as *Lucian* ſays, they had as good as *Niſus*, but ſhav'd it all off in token of their Grief. Alſo *Diodorus Siculus*, Lib. 1. cap. 6. ſays, They were then as much concern'd, as at the Death of their own Children, and laid out in the Burial of this God, as much, if not more than all their Goods were worth; for when *Apis* thro' old Age dy'd at *Memphis*, in the Reign of *Ptolomeus Lagus*, his Keeper not only ſpent all the Proviſion he had heap'd up, in burying him, but alſo borrow'd of *Ptolomy* 50 Talents of Silver for the ſame purpoſe. Nay even in our Time, ſays the ſame Author, ſome of the Keepers of theſe Sacred Creatures, have laviſh'd away no leſs than 100 Talents, in maintaining them whilſt alive. After the pompous Funeral of *Apis* was over, thoſe Prieſts that had the charge The God *Apis*.

of

of the Matter, ſought out another Calf, which they ſubſtituted in its ſtead, with the ſame Marks as the former; and this paſs'd for a great Miracle among them, but certainly it was not difficult for evil Spirits, who might take pleaſure in deceiving theſe People, to repreſent to a Cow, when ſhe went to Bull, an Ox with thoſe Marks, as *Jacob* made the Goats and Sheep of the ſame colours, by placing ſpeckl'd Rods before the Eyes of the Dams at the Time of their Coition. Thus, having found an Ox to their Mind, an end was immediately put to all further Mourning and Lamentation, and the young God was led by the Prieſts thro' the City of *Nilopolis*, fed 40 Days, and afterwards put into a Barge, in a golden Cabbin, tranſported to *Memphis*, and plac'd in *Vulcan*'s Grove. For the Adoration of this Ox, they give this Reaſon, *viz.* That the Soul of *Oſiris* paſs'd into the Ox *Apis*, and conſequently into all the reſt that were ſucceſſively ſubſtituted in his ſtead: But ſome ſay, the Members of *Oſiris*, kill'd by *Typhon*, were thrown by *Iſis* into an Ox made of Wood, and cover'd with Ox-Hides (from whence the City of *Buſiris* took its Name;) and this, as it is reported, ſhe did, becauſe, as ſhe was in ſearch of her Husband, a very handſome Bull appear'd to her, which ſhe believ'd to be him, and whom ſhe afterwards caus'd to be Honour'd in *Egypt*, under the Figure of that Animal. Many other Things are fabulouſly reported of *Apis*, which would be too tedious to relate in particular; therefore I need only conſider whether the Adoration and Worſhip of that Creature, came firſt in uſe from being the Sepulchre of *Oſiris*, or from the Account *Herodotus* in his *Euterpe* gives of the Daughter of *Mycerinus*, bury'd in like manner, which we ſhall here relate,

Sepulchre of *Oſiris*.

Of *Mycerinus*'s Daughter.



To the Honourable James Saunderson Esq;
who has been pleas'd to encourage this Work, this Plate is humbly dedicated by
his most humble Servant Thomas Greenhill.

late, *viz.* That one of the *Egyptian* Kings, *Mycerinus* by Name, ſeeing himſelf depriv'd of Heirs by the Death of his Daughter and only Child, ſpar'd nothing whereby he might expreſs how ſenſibly he was touch'd with this Loſs, and conſequently indeavour'd to immortalize her Memory, by the moſt ſuperb and ſumptuous Structure he could poſſibly deviſe. Inſtead therefore of a Monument he order'd a Palace to be erected for her, with a great Hall in the midſt of it, adorn'd with abundance of Figures and Statues, all glittering with precious Stones. After this, he caus'd her Corps to be depoſited in a Coffin of incorruptible Wood, faſhion'd after the likeneſs of an Ox, which was cover'd all over with Plates of Gold, and had a purple Mantle caſt over it. The Figure of this Ox was kneeling, having a Sun of Maſſy Gold between his Horns, and being enlightn'd by a Lamp hanging before him, whoſe Flames were fed with a moſt odoriferous Oil. Round about the Hall ſtood Perfuming-Pans and Cenſers, which continually threw up clouds of ſweet Scents and Perfumes. In another Parlour adjoyning to this, ſtood about 20 great Images, partly naked and carv'd in Wood, which as the Prieſts report were the Concubines of *Mycerinus*. But ſome there are who ſpeak otherwiſe of this Ox and thoſe Figures, *viz.* That *Mycerinus* falling in Love with his Daughter raviſh'd her, who thereupon hanging herſelf for Grief, her Father bury'd her in this Ox, and the Servants who betray'd the Daughter, and ſlew the Mother, were repreſented by theſe Images, as having been acceſſary to ſuch Wickedneſs. This Sepulchral Story, *Porus* has very well delineated in *Porcachius*, after the manner you'll find repreſented in this firſt Plate. But

to return to the City *Memphis*, ſaid to have been in circuit about 20 Miles; *Greaves* tells us, there is not now ſo much as the Ruines of any ſuch Place to be ſeen, altho' Monſieur *Thevenot* affirms, thoſe pretty near the *Mummies*, enclining towards the *Nile*, are doubtleſs the Ruines of that City, whoſe Inhabitants, even at this Day, in imitation of their Anceſtors, bury their Dead without the Gates, and conſequently make uſe of the Plain for a Burying-Place. Yet *Sandys* avers, 'tis not likely they ſhould carry their Dead ſo far, when they have as convenient a place belonging to their City, and this is alſo agreeable to what ſome of the Ancients write, *viz.* That on theſe Subterranean Caves the City *Memphis*, and ſeveral other Places thereabouts were built, as on ſo many Vaults or Arches. Without doubt they bury'd in both places, tho' cheifly in the Plains of *Egypt* and *Libya*, where, in Caves and Grots under Ground, are ſaid to be about 40 Sepulchres of their Kings. In theſe they were very curious, ſparing no coſt, but roofing them over like ſo many great Halls, and dividing them into ſeveral Apartments, with Paſſages out of one into the other, alotting alſo to each Family or Perſon, one ſuitable to his Quality and Expenſe he had been at in making them. Theſe were like thoſe *Hypogea* of the *Greeks*, or *Cryptæ* of the *Romans*, p. 95, 96. and are thus deſcrib'd by *Sandys*, p. 103. Not far above *Memphis*, near the brow of the *Libyan* Deſarts, and ſtraitning of the Mountains, are the Sepulchres or Graves of the antient *Egyptians*, who have been there from the firſt inhabiting that Country, and who coveted that place of Burial, as ſuppos'd to contain the Body of *Oſiris*. When diſcover'd, they are to be ſeen after this manner:

Subterranean Caves.

To Nathaniel Long Esq. who has been pleas'd to encourage this Work this Plate is humbly dedicated by

His most humble Servant Thomas Greenhill

ner: By the removal of a certain ſquare Stone (which is very cloſe fitted, and cover'd over with Sand for privacy ſake) a deſcent appears like the narrow mouth of a Well, with holes on each ſide of the Wall to deſcend by, yet which are ſo troubleſome, that many, ſays *Sandys*, who go thither on purpoſe to ſee them, refuſe to go down into them. Some of theſe are near 10 Fathom deep, leading into long Vaults, hewn out of Rocks, with Pillars of the ſame, and which ſeem to have belong'd to particular Families: Under every Arch lye the Bodies that have been *Embalm'd*, &c. Here alſo are ſeveral Pyramids and Obelisks to be ſeen, adorn'd with *Hieroglyphical* Inſcriptions, which ſet forth the Riches and Power of thoſe Kings; but theſe we ſhall more particularly treat of in another place, and therefore here only repreſent to you the *Ichnography* and *Schenography* of the antient Burial-Places of the *Egyptians*, near the *Pyramids*, out of which the *Mummies* are brought, with a Proſpect of *Memphis*, *Babylon*, *Cairo*, &c. The Scituation and Diſpoſition of theſe, I preſume, will appear very plainly deſcrib'd in this ſecond Plate, taken out of *Johannes Nardius*, at the end of his *Lucretius*, with the Miſtakes amended.

A. The Ruines of the antient City of *Memphis.*
B. The City of *Babylon*, now *Grand Cairo.*
C. The River *Nile* flowing from *South* to *North.*
D. A carv'd Stone the Cover of the Well.
E. The Well or Paſſage thro' which they deſcended into the arch'd Chamber.
F. A Stone-Coffin carv'd with *Hieroglyphicks*, containing another of Wood mark'd G. which that it may be the better ſeen, is ſhown in another place, having

ving an Image ſtanding thereon, and ſome Tutelar Gods. At the Well or Paſſage E. a Servant holding by a Rope, deſcends with his Maſter upon his Shoulders, whom having ſet down at the bottom of the Well, he creeps upon his Belly through a Foramen at H. and then enters into a magnificent arch'd Chamber, in the middle of which is plac'd a Marble-Tomb, F. having a *Mummy* in it. Out of this, many Paſſages lead into other Chambers, which are ſo numerous and intricate, the way out is almoſt as difficult to find, as that of a Labyrinth.

From *Memphis*, the Court of the *Egyptian* Kings is ſaid to have remov'd to *Alexandria*, and afterwards
Babylon. to *Cairo*; but in reſpect that *Babylon*, now *Cairo*, lies oppoſite to *Memphis*, as is ſeen at Letter B, and this ſecond Plate thereby better deſcrib'd, I will begin with that firſt. This, in oppoſition to the great City of *Babylon* in *Chaldæa*, built by *Semiramis*, was alſo for diſtinction ſake call'd the *Egyptian Babylon:* It is ſaid to have been founded by *Cambyſes* the *Perſian* Monarch, the firſt that made this Kingdom ſtoop to the Yoke of a Foreign Power, and was by him peopled with ſome *Babylonians* or *Chaldæans* tranſplanted thither. It ſtood at ſome diſtance towards the *South* of *Cairo*, where now appear nothing hardly but great Mountains of Ruines, among which many of the Chriſtian Temples and Monaſteries lye in rubbiſh. The Caſtle hereof ſerv'd long after for a Garriſon of three Legions, appointed to defend this Country in the Time of the *Romans*. Adjoyning to this Caſtle are Store-Houſes, ſuppos'd to be
ts of the Granaries of *Joſeph*, which, as they ſay, he built, and therein laid up Corn againſt the enſuing Famine.

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In all they were ſeven, but now three only are ſtanding, which are alſo employ'd to the ſame uſe: From hence, for the ſpace of 20 Miles up the River, there are nothing but Ruines.

From the Ruines of this City, *Babylon*, Old *Cairo* was rais'd, being heretofore a moſt ſtately City, but now in a manner deſolate, having been alter'd ſeveral Times, as the Conquerors or Lords of the Country thought fit. At length a more convenient and pleaſant place of Abode was pitch'd upon, when about half a League off the Old, they built New *Cairo*, which for a long Time has been, and at preſent is, the chief City or *Metropolis* of all *Egypt*. The *Italians* call it *Alcairo*, and others, by way of Excellency, *Grand Cairo*. It is ſcituate on the *Eaſt* ſide of *Nile*, in a very pleaſant Plain, at the foot of the rocky Mountain *Muccat*, winding therewith, and repreſenting the form of a Creſcent. It ſtretches, ſays *Sandys*, p. 92. *South* and *North*, with the adjoyning Suburbs, five *Italian* Miles, and is in breadth ſcarce one and a half where it is broadeſt; but as to the bigneſs or circumference of this City, Authors differ very much, becauſe ſome will have it conſiſt of four Parts, *viz.* Old *Cairo*, New *Cairo*, *Boulac* and *Charafat*, which, if we compare with *London*, the City of *Weſtminſter* and Borough of *Southwark*, we ſhall find it at leaſt three times bigger. For it is ſaid, the parts of *Cairo*, together with its Suburbs, are 10 or 12 Leagues in length, 7 or 8 in breadth, and 25 or 30 in circuit, and yet is this City ſo exceeding Populous, that the People paſs to and fro in throngs, altho' the Women, according to the Cuſtom of that Country, ſeldom or never appear abroad. Once in ſeven Years 'tis viſited with a terrible Peſtilence,

Old *Cairo*.

New *Cairo*.

lence, insomuch that 1000 or 1500 have dy'd in a Day, nevertheless, if not above 300000 die within the Year, the City is reckon'd to be in good Health, and there is hardly any miss of the Deceas'd. There are said to be in it 18000 Streets, 23000 Mosques, and 200000 Houses, besides several Markets, Exchanges, Hospitals, and other magnificent Structures. Every Street is known by its Name, and fortify'd with a great Gate at each end, which at Night, to prevent Tumults and Uproars, are lock'd up with wooden Locks, and open'd with a Key of the same; for here all the Locks and Keys, even of the City Gates themselves, which are plated with Iron, are made only of Wood. The number of Men, which every Night guard this City, is 28000. There is a *Canal* or *Khalis*, as they call it, which runs the whole length of the City, and conveys thro' it Water from the *Nile*. At the *South* end it is fortify'd with a stately Castle (the Palace of the *Mamaluke Sultans*) scituate on the top of a Mountain, overlooking the City and a great part of the Country. It is so large it seems a City of it self, environ'd with high Walls, divided into Partitions, and enter'd by Doors of Iron, and has within it spacious Courts, which in Time past were the places of Exercise. Now the Ruines of those antient Buildings only show how sumptuous they have formerly been, for there are Pillars of solid Marble yet standing, of so immense a Magnitude, that how they came thither is not the least to be wonder'd at. 'Tis not therefore without reason that this City was nam'd *Grand Cairo*, which is reported in great measure to be encompass'd with a Wall, and in which, says *Thevenot*, there are so many curious Things to be seen, that a very large Book might be

be fill'd with the relation of them. Among ſome of the extraordinary Things to be ſeen at *Cairo*, is the artificial way of Hatching Chickens, upon which the aforeſaid Author well obſerves, it might be thought a Fable to relate that Chickens are to be hatch'd without Hens ſitting upon the Eggs, and yet a greater to ſay, that Chickens are ſold by the Buſhel, nevertheleſs they are both true. To effect this, they put their Eggs into Ovens, and heat them with a temperate warmth, which imitates ſo well the natural heat, that Chickens are form'd and hatch'd in them; but for the particular manner of this, I muſt refer you to *Thevenot* in his Travels, *p.* 144. where it is to be found more plainly deſcrib'd. To *Cairo* are brought, over Land by the *Caravan* from *Mecca*, all ſorts of Perfumes, Aromatics, precious Stones and Gums, ſuch as *Olibanum*, *Frankinſence*, *Maſtic*, *Myrrh*, *Amber* and *Opobalſamum*, alſo *Indian* Stuffs, *Indico*, and other rich and valuable Commodities. The *Caravan* conſiſts of many Thouſands of Pilgrims, that Travel yearly to *Mecca*, out of Devotion and for Traffic. That City is diſtant from *Cairo* 40 eaſie Days Journey, ſeparated by a Wilderneſs of Sand, that lies in drifts, and is often dangerous to the Traveller, when mov'd by the Wind, thro' which he is guided in many places by the Stars only, as Ships are in the Ocean. The whole *Caravan* has above 1000 Horſes, Mules and Aſſes, and 500 Camels. Theſe are the Ships of *Arabia*, and their Seas are the Deſarts. The City of *Mecca*, Capital of *Arabia Fælix*, lying near the *Red Sea*, is a Place of great Traffic, not only by reaſon of the *Indian Caravans*, that repair thither yearly with their Commodities, but alſo of the Country adjoyning, whoſe pre-

The *Hatching* of *Chickens*.

Drugs brought by the *Caravan*.

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cious Productions have procur'd it the Name of *Happy*. From hence they go to *Medina Talnabi*, or the *City* of the *Prophet*, where in a little Chappel, lighted by 3000 Lamps that burn there perpetually, lye *Mahomet*, *Omer* and *Haly*, in plain Tombs of the antique Faſhion, cut out like Lozenges. That of *Mahomet* (not hanging in the Air as is reported) is cover'd with green, having on the ſide a Carbuncle as big as an Egg, which yields a marvellous Luſtre. Theſe meet again the reſt of the *Caravan* at the place appointed, as *Sandys*, p. 97. tells us, who gives the foregoing Account.

Matarea. Five Miles *North-Eaſt* of the City *Cairo*, lyes a Village call'd *El Matharia*, where, in a Garden, is preſerv'd the *Balſam Plant* as a great Rarity: Some falſly attribute the natural Production of it to this Country, and ſome to other Places, tho', truly ſpeaking, 'tis brought from *Mecca* in *Arabia Fælix*, beyond the *Red Sea*, by the *Turkiſh* Pilgrims when they go to viſit *Mahomet*'s Tomb, and ſo has been cultivated in ſeveral Places, and renew'd by the ſame means whenever it dy'd. Thus the *Balſam Plant* grew and proſper'd in *Judæa*, as is atteſted by *Theophraſtus*, *Pliny*, *Juſtin*, and many more; nay by *Galen* alſo, who purpoſely travel'd into *Palæſtin* to ſee and learn the Virtues of this *Balſam* of *Syria*; likewiſe from the Story of *Cleopatra*, who obtain'd ſome Plants of *Balſam* from *Herod* the Great, to tranſplant in *Egypt*. Yet that this Plant was not in *Judæa* before the Time of *Solomon*, that great Collector of Vegetable Rarities, appears from the Account of *Joſephus*, who relates how the Queen of *Sheba*, a part of *Arabia*, brought, among other Preſents to that King, ſome Plants of the *Balſam-Tree*, as one of

The *Balſam Plant.*

the

The Balsam Plant

Tho. Platt. Sculp.

To Mr. James Pettiver Apothecary
F.R.S. who has been
pleas'd to encourage this Work, this Plate is humbly dedicated by
His most humble Servant Thomas Greenhill.

the moſt valuable Things in her Country; whereby it appears it was not an original Native Plant of *Judæa*, and others affirm alſo that it had not its natural Growth there, utterly denying it was peculiar to that Country, or only to be ſeen in two Gardens about *Jericho*. We are to rely chiefly on the Credit and Authority of *Joannes Veſlingius* and *Proſper Alpinus*, who rightly conclude the natural and original Place of this Plant to be in *Arabia*, about *Mecca* and *Medina*, where it ſtill plentifully grows, and Mountains abound therewith. From hence it has been carefully tranſported, by the *Baſha's* of *Grand Cairo*, to the Garden of *Matarea*, where, when ever it dies, it is renew'd from thoſe parts of *Arabia* where it grew, from whence the *Grand Signior* yearly receives a Preſent of *Balſam* from the *Xeriff* of *Mecca*, ſtill call'd by the *Arabians Baleſſan*, and whence 'tis ſuppos'd the *Greek* Apellative *Balſam* aroſe. The Shrub, which produces this Liquor, is about two Cubits high, with few Leaves, like to thoſe of Rue, always green, and ſomewhat inclining to white, yet which fall not off in Winter. The Wood is gummy, cleaving to the Fingers, and outwardly of a reddiſh colour, with Branches of the ſame that are long, ſtreight, ſlender and odoriferous, with a few Leaves diſorderly plac'd, ſometimes three, five or ſeven together, after the manner of the Maſtic-Tree: It bears a few ſmall white Flowers, like *Acatia* or the *Egyptian* Thorn, which are of a pleaſant ſcent, but fade in a little Time. After the Bloſſoms follow yellow fine ſcented Seeds, inclos'd in a reddiſh black Bladder, very ſweet, and containing a yellowiſh Liquor like Honey: They are bitteriſh and a little tart on the Tongue, and of the ſame ſhape and bigneſs with the Fruit of the Turpentine-Tree,

in the middle thick, and at the ends pointed. The Juice call'd *Opobalſamum*, drops in the Summer-Time from the ſlit of the infected Bark, which no ſooner comes into the Air but it turns whitiſh, afterwards green, then of a gold colour, and laſtly becomes paler. When 'tis firſt dropp'd 'tis clear, but inſtantly turns thick and cloudy, and when old grows like Turpentine. 'Tis at firſt of ſo ſtrong a Smell, that in many it cauſes the Head-Ach, and in ſome a ſudden bleeding at the Noſe; but this ſtrong and ſharp Savour at length changes into a pleaſant Scent, which in old *Balſam* is ſo weak that you can hardly diſcover any Smell at all.

There is another ſort of *Balſam* brought from *Cairo*, in Flasks and Leather-Bottles, which is very odoriferous, yet not the pure Liquor or Gum iſſuing from the Bark of the aforeſaid Tree, but drawn out of the Wood and green Branches by boyling. Another ſort is preſs'd out of the Seeds, and many times ſold for the right, tho' not ſo ſtrong ſcented nor ſo bitter in Taſte. There is no Medicine more generally us'd by the *Egyptians* than the *True Balſam*, which they eſteem a kind of *Panacea* for all Diſeaſes, both external and internal, curing therewith divers ſorts of Wounds, as alſo the bitings of venomous Creatures. They uſe it moreover as a Preſervative againſt the Plague, and to drive away Agues or Fevers that proceed from Putrifaction. The Seeds and green Branches, are likewiſe us'd againſt all Diſtempers that the *Balſam* it ſelf is: The ſame Virtue is aſcrib'd to the Wood; but the *Balſam*, term'd by the *Greeks*, *Opobalſamum*, is the ſtrongeſt, the Seed or *Carpobalſamum* more gentle, and the Wood or *Xylobalſamum* the weakeſt of all. But

the

the chief Uſe of the *Balſam* for our Purpoſe, is preſerving the dead Bodies of Kings and Princes; from which Quality, and on account of its Analogy with *Embalming*, the *Art* it ſelf deriv'd its Name from it, as we ſhall ſhow hereafter, when we come to ſpeak of its *Etymology:* Its other Virtues, which are very many, together with a more general Deſcription of it, the manner of extracting the Liquor, and the true ſigns of its Goodneſs when unſophiſticated, I intend to treat of more fully in my *Pharmacopœia*, in the Chapter of *Balſams*, &c. therefore ſhall here only inſert the Draft of this Plant, which is very ſcarce, taken out of *Proſper Alpinus de Plantis Ægyptiacis*, and repreſented in our third Plate.

We come next, according to the Method propos'd, to ſpeak of *Alexandria*, ſo call'd from *Alexander* the *Great*, who built this City upon a Promontory, thruſting it ſelf into the Sea, by which on the one ſide, and the Lake *Mareotis* on the other, it is exceeding well defended. Here *Alexander* built himſelf a large and ſtately Palace of admirable Workmanſhip, and all the ſucceeding Kings of *Egypt* ſo enlarg'd and beautify'd this City, ſome with Ports and Arſenals, and others with magnificent Temples, and ſuch like rich Donations, that it was then judg'd by many to be ſecond, if not the firſt City of the World, being exceeding Populous, and plentifully provided with all ſorts of Proviſions and other Neceſſaries. *Diodorus Siculus* tells us, when he was there, he was inform'd by thoſe that kept the Rolls of the Inhabitants Names, that there were above 300000 Freemen, and the King receiv'd above 6000 Talents yearly Revenue. This City *Alexander* peopl'd with *Greeks*, immediately upon his Conqueſt *Alexandria.*

of *Egypt*, and ſome of his Succeſſors had their Reſidence here for 900 Years. This was the *Metropolis* of *Egypt* before *Grand Cairo* was built; but *Alexandria* is now ſo ruinous, ſays *Thevenot*, that many Strangers ask where it is even when they are in the middle of it, yet are there ſuch fair remains among the Ruines, as ſhew it to have been a wonderful Place. One of the fineſt Things, now to be ſeen there, are the Walls, which, tho' ruin'd, are ſo Magnificent, one muſt needs confeſs they have been matchleſs. Theſe Walls are ſtrengthn'd with ſtately ranks of Pillars, and have 118 great ſquare Towers, with a little one betwixt every two, nay, they are ſo neatly contriv'd, that there are ſtately Caſemates underneath, which may ſerve for Galleries and Walks: In each Tower there is a large ſquare Hall, the Vault whereof is ſupported by great Pillars of *Thebaic* Stone; there are a great many Chambers above, and over all a large Platform, above 20 Paces ſquare. In ſhort, all theſe Towers are ſo many Palaces, able to contain 200 Men each. The Walls are ſeveral Foot thick, and have every-where Port-holes in them, and formerly encompaſs'd the antient Town, fortify'd by ſuch Towers. Next to the Walls, the fineſt piece of Antiquity that has withſtood the rage of Time, is the

Pompey's Pillar. Pillar of *Pompey*, ſcituate about 200 Paces from the City, upon an Eminence or little Hill, whereby it is ſeen at a great diſtance: This Pillar ſtands on a ſquare Pedeſtal ſeven or eight Foot high, and each Face about 14 Foot over; the Pedeſtal is fix'd on a ſquare Baſe about half a Foot high and 20 broad, made of ſeveral Stones cemented together. The Body of the Pillar conſiſts only of one Stone, which ſome believe to be

of

of *Granit*; but *Thevenot* and others affirm, 'tis a ſort of Cement, which, in proceſs of Time, grew into Stone, or elſe was caſt on the ſpot, for 'tis aver'd for truth, the Ancients had the Secret of caſting Stones. But others abſolutely deny this Stone was ſo made, affirming the antient *Egyptians* got theſe Pillars and Obelisks, that are to be ſeen at ſo many places in *Italy*, at *Saide*, where they pretend many have been cut out and brought by Water down the *Nile*: If this be true, what extraordinary Barks or Water Carriages muſt they have had, to bring ſo great a weight, and in ſo large a bulk, as was that of this Pillar, nay, what Engins to raiſe it on its Pedeſtal? *Thevenot* ſays, No Artificer could be found that would undertake to remove it to another place, and that it is 120 Foot high, but *Le Bruyn*, who meaſur'd it, found it to be but 90, yet as much as ſix Men could graſp round, which, according to his Calculation is 38 Feet. On the top is a fine Chapiter, proportionable to the bigneſs of the Pillar, but made of a diſtinct piece of Stone. 'Tis ſaid *Julius Cæſar* erected this Pillar in memory of the Victory he obtain'd over *Pompey*.

At ſome Paces diſtant is *Cæſar*'s Palace, but all ruin'd, ſays *Thevenot*, except ſome Pillars of *Porphiry* that are now entire and ſtanding, yet the Frontiſpiece is ſtill pretty ſound, being a very lovely piece of Architecture. About 80 Paces wide of *Pompey*'s Pillar is a *Khalis* or *Canal* of the *Nile*, dug by the antient *Egyptians* to bring Water to *Alexandria*, which has no other to drink. This, when the *Nile* ſwells and breaks down a Bank, fills the Ciſterns that are purpoſely made under the City, and which are very magnificent and ſpacious; for *Alexandria* is all hollow underneath, being

Cæſar's Palace.

an entire Ciſtern, whoſe Vaults are ſupported by ſeveral fair Marble-Pillars, and upon theſe Arches the Houſes are built. Now this Water of the *Nile*, ſo convey'd by the *Khalis* under the Town, is by Wheels, with Earthen Pitchers or Buckets, drawn up into the private Ciſterns of each Houſe. There are likewiſe to be ſeen at *Alexandria* two very ſtately Obelisks of *Theban* Marble, intermix'd or ſpeckl'd with Veins of various colours: One of theſe remains entire, but ſo ſunk into the Earth, that it appears without a Pedeſtal. The other is quite bury'd in the Ground, except the Pedeſtal only, which is about 10 Foot high; each of theſe are of one entire Stone, 100 Foot in height and eight in breadth, ſuppos'd to be larger than thoſe at *Rome*, and mark'd with ſuch like *Hieroglyphical* Figures.

Palace of *Cleopatra.*

Near theſe Pillars or Obelisks are the Ruins of *Cleopatra*'s Palace, by whoſe ſtately Chambers or Apartments, in ſome part remaining entire, it may reaſonably be conjectur'd, it was a very ſuperb and magnificent Building, as likewiſe by ſome remains, ſtill to be ſeen on the Sea-ſide, of a Gallery ſupported by many fair Pillars, and running outwards to the Mouth of the Harbour, ſo that any one might embark there from the Palace. *Thevenot* tells us, in his Travels to the *Levant*, p. 125. that this City abounds with Marble, Porphiry and *Thebaic Stone* or *Granit*, as alſo that among the Ruins, there are ſeveral very curious Stones to be found, ſuch as *Agats*, *Garnets*, *Emeralds*, &c. like to Medals, ſome engrav'd with Heads, others with Idols, and ſome with Beaſts, all being different from each other, and ſerving heretofore for *Taliſmen* or *Charms*. Theſe are ſo excellently well wrought, that

that certainly nothing now-a-days can come up to them, whereby it appears either their Engravers were wonderful Artists, or else they had the Art of casting, or at least of softning Stones; for tho' some of these are so small one can hardly finger them, yet are they nevertheless all engrav'd or otherwise wrought to perfection.

This City of *Alexandria* was likewise very famous for its Academies or Colleges, endow'd with large Revenues, and planted with such Persons as were eminent in Liberal Sciences, who were drawn thither by Rewards, and cherish'd by Favours, thro' which means *Alexandria* became the *Parnassus* of the Muses, and the School of all good Literature. The chiefest and most memorable Place of all these was the *Serapion*, or Temple of the God *Serápis*, for sumptuous Workmanship and magnificent Building inferior to none but the *Roman* Capitol. It had a curious *Portico* of a Mile in length, whereto adjoyn'd a Court of Justice and a Grove: In this last, the Followers of *Aristotle*'s Doctrine had a peculiar School, whereof the *Alexandrians*, as *Eusebius* and *Nicephorus* write, would needs impose the Charge on Bishop *Anatolius*, for his extraordinary Knowledge in all Arts. St. *Mark* the Evangelist was here first Divinity-Professor, whose Successor erected a School for *Theology*, wherein, for the advancement of the Christian Religion, several of the most learn'd Men were appointed Readers, who scholastically handled the main and fundamental Points only: Among these was *Pantænus*, who read both Divinity and Philosophy to all such as came to hear him, which, as it is conceiv'd, gave the first hint to the instituting of Universities throughout the rest of Chri-

The *Serapion*.

Christendom, insomuch that, from so small a beginning, the Schools of *Alexandria* became so great and eminent, that *Nazianzen* gave them the Title of Παντὸίας παιδεύσεως ἐργαστήριον, *The Shops or Workhouses of all Learning.* Here also St *Jerom*, St. *Basil*, St. *Gregory* and others were educated, and *Philo-Judæus* likewise became eminent, for in this Academy the *Jews* had a flourishing and populous Synagogue; but what greatly encreas'd the glory of this Assembly, was that most wonderful Library of *Ptolemy Philadelphus*, Son of *Ptolemeus Lagus*, the second of that Name of the Line of the *Egyptian* Kings, first establish'd by him, and afterwards augmented and enrich'd by his Successors; for this King being an exceeding Lover of all Arts and Sciences, he, with great Labour and much Expence, made a Collection of all manner of Books, as well in Divinity as in all Arts, Sciences, History, and the like, some of which he obtain'd from *Greece* and other places, but the *Pentateuch*, and the rest of the Old Testament, he procur'd from *Judæa.* Then wrote this King to *Eleazer* the High Priest, to send him six out of every Tribe to Translate this Book for the common Use. These *Ptolemy* receiv'd at *Alexandria* with exceeding great civility, and erected several convenient Mansions for them, wherein every one was by himself to Translate the Holy Law, which they so perform'd, according to the Testimonies of *Josephus*, *Clemens Alexandrinus*, *Eusebius Nicephorus*, St. *Austin*, and other learned Writers, that they not only us'd the same Sense, but the very same Words also, yet that certainly not without the special Grace and Assistance of the Holy Spirit. Now this is the Translation which bears the Name of *Septuagint* to this very Day. Moreover, this

Library of *Ptolemy.*

The Septuagint

this King ſent to the *Chaldeans*, *Romans* and other Nations for Books, all which he likewiſe commanded to be Tranſlated into the *Greek* Tongue. One *Phalerius Demetrius*, a Learned *Athenian* Exile, was Keeper of this Library, which amounted, as *Agellius*, *Ammianus Marcellinus* and *Diodorus Siculus* alledge, to 700000 Volumes, and was afterwards from Time to Time very much augmented by the ſucceeding Kings, 'till at length this invaluable Treaſure of *Manuſcripts* (for then the *Art* of *Printing* was not ſo much as thought of) was burn'd in the Civil Wars between *Pompey* and *Cæſar*, in the 183 *Olympiad*, after it had continu'd about 124 Years. This *Cæſar* ever after accounted the greateſt of his Misfortunes, that he, who was ſo great a Lover of Arts and Sciences, ſhould be Cauſe of the deſtruction of ſo incomparable and unparalel'd a *Library*.

The *Serapion Library*.

Another *Library* was afterwards erected by *Cleopatra* in the *Serapion*, a Building of great Excellency and wonderful Art: This was greatly adorn'd and enrich'd by the aſſiſtance of *Marc Anthony*, who acquir'd the *Attalian* and *Pergamæan* Libraries, and which continu'd during the Time of the Primitive Chriſtianity; when, in the Days of *Theodoſius* the Great, it was demoliſh'd, as a harbour of Infidelity. Among other remarkable Places in this City of *Alexandria*, was the *Seraglio* call'd *Somia*, belonging to the Palace, famous for its being the Burial-Place of the *Ptolemys*, and of *Alexander* the Great, whoſe Body lay here inclos'd in a Sepulchre of Gold; but *Cybioſactes* deſpoil'd it of that precious Cover, after which, it was cover'd with Glaſs, and ſo remain'd to the Time of the *Saracens*, as *Sandys*, p. 87. informs us. Now ſince the Burial of *Alexander*

Alexander's Sepulchre.

the Great was manag'd, in all reſpects, ſuitably to his Grandeur, whereby it not only exceeded all others in regard of Expence, State and Pomp, but alſo in point of curioſity of Workmanſhip, *Diodorus Siculus*, Lib. 18. cap. 3. thought fit to recommend to Poſterity theſe remarkable and entertaining Matters concerning it, *viz.* That to *Aridæus*, Baſtard Son of *Philip*, and Brother of *Alexander*, whom he ſucceeded, the care of his Funeral, and preparing a Chariot to convey his Body to the Temple of *Jupiter Ammon*, was commited. Firſt therefore he provided a Coffin of beaten Gold, wrought in form and proportion to his Body: This he fill'd with Aromatic Spices, as well to delight the Senſes, as to preſerve the Corps from Putrifaction, and then fitted it exactly with a Cover of Gold, which again was over-ſpread with a purple Pall, embroider'd with Gold, and near it were plac'd the Arms of the Deceas'd, thereby to repreſent the Acts of his Life. Then were theſe plac'd in a Chariot under a Triumphal-Arch of Gold, beſet with precious Stones, and ſupported by Pillars and Chapiters of Gold alſo, made after the *Ionic* Order. On each ſide the Arch ſtood a Golden Image of *Victory* bearing a Trophy, and on the top was a Gold-Fringe of Net-Work, from which hung Bells ſo large, that they might be heard at a great diſtance. Under this Portico or Arch was plac'd a four ſquare Throne of Gold, adorn'd with little Coronets of various beautiful Colours. On every ſide of this Arch, from a Net-Work of Gold, a Finger thick, hung four Tables or Pannels, whereupon were pourtray'd all ſorts of Creatures. In the firſt Table was repreſented *Alexander* ſitting in a Chariot, with a Royal Scepter in his Hand, his Armour-Bearer before

fore him, and his Life-Guards, compleatly arm'd, round about him. In the ſecond follow'd Elephants, adorn'd in their proper Habiliments, on which ſat *Indians* before, and *Macedonians* behind, arm'd according to the Cuſtoms of their reſpective Countries. In the third might be ſeen Squadrons of Horſe drawn up in Battalia; and in the fourth appear'd a Fleet order'd in a Line of Battel. At the entrance into this Arch were plac'd Golden Lions, looking ſternly towards thoſe that ſhould offer to enter. On the out-ſide of the Arch, and middle of the Roof, was plac'd on a purple Carpet, a Crown of Gold, ſo large, that by the reflection of the Sun-Beams, it darted ſuch an amazing ſplendor and brightneſs, that at a diſtance it appear'd like a flaſh of Lightning. The whole Work was ſet upon two Axel-Trees, the ends of which were likewiſe of Gold, repreſenting Lions Heads with Darts in their Mouths. The whole Machine was mov'd by four Wheels, whoſe Spokes and Naves were alſo over-laid with Gold, and there were four Poles to draw it by, to each of which were yok'd 16 of the largeſt and fineſt Mules that could be got, in all 64. Every Mule was adorn'd with a Crown of Gold, Bells of Gold on either ſide their Heads, and rich Collars about their Necks, ſet off and beautify'd with precious Stones. After this manner did the Chariot ſet forth, the ſight of which was more ſtately and pompous than can be imagin'd, ſo that its Fame brought together Multitudes of Spectators; for the People out of every City, whither it was coming, met it, and then ran back again before it, never ſatisfy'd with the delight they took in gazing on it; and, ſuitable to ſo ſtately a Show, attended a vaſt company of Workmen and Pioneers to clear the way for its Paſſage.

Thus *Aridæus* (who ſpent two Years in Preparations for it) brought the King's Body from *Babylon* to *Egypt*. *Ptolemy*, in Honour to this great King, met the Corps with his Army as far as *Syria*, where he receiv'd and accompany'd it with great Reſpect and Obſervance; for he had reſolv'd not to conduct it to the Temple of *Jupiter Ammon*, but to keep it in this City which *Alexander* had built, being the moſt famous almoſt of any in the World. For this end he built a Temple in Honour of *Alexander*, in greatneſs and ſtatelineſs of Structure, becoming the Glory and Majeſty of ſo great a King; and in this Repoſitory laid the Body, and honour'd his Exequies with Sacrifices and magnificent Shows, agreeable to the State of a Demi-God: Thus much for the glorious Sepulchre and Burial of the greateſt Monarch perhaps that ever liv'd. Next we ſhall take notice of two *Phyſiological* Obſervations on the Earth and Water of *Egypt*, made by Father *Vanſleb* in his Voyage thither, p. 109. 111. where, ſpeaking of *Alexandria*, he tells us the Earth thereabouts is full of *Nitre*, which is eaſily prov'd by the following Experiment, *viz.* That if you take a piece of Earth and ſet it in the hot Sun, it will become white as Snow on that ſide that is towards the Sun. Alſo in the *Grand Signior*'s Salt-Pits, that are out of this City, near the *Khalis* or Chanel of *Cleopatra*, he took notice of two things very remarkable: *Firſt*, That the Water of *Nile*, the ſweeteſt and freſheſt in the World, makes a Salt, not only whiter than ordinary, but likewiſe very excellent. *Secondly*, That this Salt has the taſte of Violets. The laſt thing, but not the leaſt, that I have to ſay of *Alexandria*, is concerning the famous Iſle of *Pharos*, which ſtands over-againſt the City, and was formerly

Iſle of *Pharos*.

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a Mile distant from the Land, but joyn'd to the Continent by *Cleopatra*, on the following occasion, says *Heylin*, p. 849. The *Rhodians*, then Lords of the Sea, us'd to exact some Tribute or Acknowledgement from every Island within those Seas, and consequently from this: Their Embassadors, upon this Occasion, sending to *Cleopatra* to demand this Tribute, she deferr'd it for seven Days, under pretence of celebrating a Solemn Festival, but in the mean Time, by raising huge Dams and Banks in the Sea, both with incredible charge and speed, she united the Island to the Shoar, which finish'd, she sent away the *Rhodians* empty-handed, with this witty Jeer, *That they were to take Toll of the Islands, and not of the Continent.* A Work of great rarity and magnificence this, both for its extent, taking up the space of seven Furlongs, and thence call'd *Heptastadium*, and the incredible speed wherewith it was finish'd. Upon a Promontory hereof, on a Rock, environ'd by the Sea, *Ptolemy Philadelphus* caus'd a Watch-Tower to be built for the benefit of Sailors, (the Seas upon that Coast being very unsafe and full of Flats) to guide them over the Bar of *Alexandria*. This *Pharos* or Watch-Tower was of wonderful height, ascended by Steps, and having many Lanthorns at the top, wherein Lights burn'd nightly, as a Direction to such as sail'd by Sea; yet oftentimes the multitude of Lights appearing a far off as one, and being mistaken for a Star, procur'd contrary effects to the promis'd Safety. This had the repute of the Worlds seventh Wonder, call'd after the Name of the Island, and is at this Day a general Name for such Towers as serve to that purpose. The Materials of it were white Marble, and the chief Architect *Sostratus* of *Gnidos*,

who

who grav'd upon it this Inſcription: Soſtratus *of* Gnidos, *Son of* Dixiphanes, *to the Gods Protectors for the ſafeguard of Sailors.* This Inſcription he cover'd over with Plaiſter, and inſcrib'd thereon the Name and Title of the King, Founder of this Tower, to the end that when the King's Name ſhould be waſted and waſh'd away, his own, which was cut on Marble, might be celebrated to Eternity.

To the South ſide of the City of *Alexandria*, near the Lake *Mareotis*, wherein the Sepulchres of King *Mœris* and his Wife were Pyramidically built, adjoins
The *Labyrinth.* the *Labyrinth*, not much inferior to that Structure, as will appear from that Deſcription given by *Sandys*, p. 88. where he tells us, 'That in the midſt of this *Labyrinth* were 37 Palaces, belonging to the 37 Juriſdictions of *Egypt*; to which reſorted the ſeveral 'Preſidents to celebrate the Feſtivals of their Gods '(who had herein their particular Temples, moreover '15 Chapels, containing each a *Nemeſis)* and alſo to 'adviſe of Matters of Importance relating to the Pub-'lic Good. The Paſſages thereunto were thro' Caves 'of a miraculous length, full of dark and winding 'Paths, and Rooms within one another, having ma-'ny Doors to confound the Memory and diſtract the 'Intention, and leading into inextricable Error: 'Now mounting aloft, and then again re-deſcending, 'not ſeldom turning about Walls infolded within each 'other, in the form of intricate Mazes, not poſſible 'to thred or get out of without a Conductor. The 'Building was more under Ground than above, being 'all of maſſy Stone, and laid with that Art, that 'neither Cement nor Wood was us'd in any part of 'the Fabric. The end at length being attain'd, a

'pair

'pair of Stairs of 90 Steps, conducted into a ſtately 'Portico, ſupported by Pillars of *Theban* Marble, and 'this again gave entrance into a ſpacious Hall, the place 'of general Conventions. All this Hall was of poliſh'd 'Marble, and adorn'd with Statues both of Gods and 'Men. The Chambers were ſo diſpos'd, that upon 'their opening, the Doors gave Reports no leſs terri-'ble than Thunder. The firſt Entrance was of white 'Marble within, adorn'd throughout with Marble 'Columns, and divers Figures. *Dedalus* is ſaid to have imitated this, in that *Labyrinth* he built in *Crete*, yet expreſſing hereof ſcarce the Hundredth part; for, as *Heylin* obſerves, it fell as ſhort of the Glories of this, as *Minos* was inferior to *Pſammiticus* (the Founder) in Power and Riches. 'Whoſo mounted the 'top, ſhould ſee as it were a large Plan of Stone, and 'withal, thoſe 37 Palaces environ'd with ſolid Pillars, 'and Walls conſiſting of Stone of a mighty ſize. 'At the end of this *Labyrinth* ſtood a ſquare Pyramid 'of a marvelous breadth and anſwerable height, be-'ing the Sepulchre of King *Iſmandes* that built it. But who built this *Labyrinth*, and to what end, Authors differ very much, and *Pliny*, who writes a great deal of it, gives no certain Reaſon why it was made. 'Tis ſaid it was firſt built by King *Peteſucus* or *Tithoes*, altho' *Herodotus* affirms 'twas the Work of all the Kings, and laſtly of *Pſammiticus*. The cauſe of building it is as variouſly reported: *Demoteles* thinks it to have been the Palace of *Motherudis*; *Lycias*, that it was the Sepulchre of *Mœris* (of which Opinion is alſo *Diodorus*) but moſt believe 'twas built as ſacred to the Sun. *Bellonius* thinks it to have been a Sepulchre rather than any thing elſe, for ſuch like magnificent

By whom; and to what end built.

Works,

Works, as was alſo the *Mauſoleum*, were commonly rais'd for that end, and *Herodotus* clearly deſcribes this wonderful *Labyrinth* to have been built for a Sepulchre, telling us, ' The Kings of *Egypt*, where they per-
' form'd their Sacred Rites, reſolv'd to leave a com-
' mon Monument of themſelves, therefore in that
' Place, which is a little above the Lake of *Mæris*, and
' near the City of *Crocodiles*, they built a *Labyrinth*,
' which *Herodotus* himſelf ſaw, and which he ſays was
' much bigger than Fame had repreſented it; for if
' any one ſhould reaſon with himſelf about the Walls
' and nature of this Work, according to the Narra-
' tion of the *Greeks*, he would never conceive the
' Labour and Charge of this *Labyrinth*. The Temple
' of *Diana* at *Epheſus* is very well worth mentioning,
' yet are the *Pyramids* far greater, the leaſt of which
' equals the largeſt Labour of the *Grecians*; and tho'
' this *Labyrinth* likewiſe excels them, yet does the
' Lake *Mæris*, near which it is built, and the Deſcri-
' ption of which you have at *p.* 141. afford much
' greater admiration. The former of theſe, *viz.* the *Labyrinth*, is ſaid to have been for the Sepulchre of thoſe Kings that built it, and for the Sacred Crocodiles; and the latter to contain the Sepulcres of King *Mæris* and his Wife.

The Wall built by *Seſoſtris.*

Not to deſcribe particularly that prodigious Wall built by *Seſoſtris*, which defended the *Eaſt* ſide of *Egypt*, againſt the Irruptions of the *Syrians* and *Arabians*, being 1500 Furlongs in length, and extending from *Peluſium* by the Deſart as far as *Heliopolis*; we come next to ſpeak of thoſe famous Walls belonging to the City of *Babylon* in *Chaldea*, built by *Semiramis* the Wife of *Ninus*, a Princeſs, who being naturally of an high

high aſpiring Spirit, was ambitious of excelling all others in glorious Actions. So ſoon therefore as ſhe had bury'd her Husband *Ninus*, King of *Aſſyria*, in the Royal Palace, and rais'd over him a Mound of Earth of wonderful bigneſs, which as *Cteſias* reports, ſtanding at ſome diſtance from the City that lay in the Plain, appear'd like a ſtately Cittadel, being 9 Furlongs high and 10 broad: She provided her ſelf of 2000000 Artiſts and Workmen to build this City of *Babylon* in one Year, ſo ordering it that the River *Euphrates* ſhould flow thro' the midſt of it, as *Diod. Siculus*, Lib. 2. cap. 1. informs us. She next encompaſs'd it with a Wall as many Furlongs in circuit as there are Days in the Year, *viz.* 365: This Wall was 300 Foot high and 75 broad, inſomuch that Coaches might meet and turn upon it; She adorn'd it with 250 Turrets of ſuitable proportion: Then ſhe made a Bridge 5 Furlongs in length, over the narroweſt part of the River, and Floor'd it with great Joiſts and Planks of Cedar, Cypreſs and Palm-Tree, 30 Foot long: At each end of this Bridge, juſt on the Brink of the River, ſhe built a Palace, whence ſhe might have a Proſpect of the whole City: Then in a low Ground ſhe ſunk a four ſquare Pond, every Square being 300 Furlongs and the depth of the whole 35 Foot, lining it with Bricks, cemented together with a ſort of *Bitumen* of a very glutinous Nature like *Aſphalt*, which work'd out of the Earth ſo plentifully thereabouts, that it not only ſupply'd the People with Fuel, but ſerv'd them alſo inſtead of Mortar for their Buildings, and with which both the Palaces and Walls of this City were cemented. Afterwards, by turning the River aſide, ſhe made a Paſſage in the nature of a Vault from one Palace to

Ninus his Sepulchre.

Babylon in *Caldea.*

another, and then let the Water again into its former Channel, which immediately over-flow'd the whole Work, by which means ſhe could go under the River when ſhe had not a mind to paſs over it. She likewiſe made two brazen Gates, one at each end of this Vault, as alſo Banqueting-Houſes of Braſs, into which paſſages were open'd by certain Engins. Here might be ſeen brazen Statues of *Ninus*, *Semiramis* and all the great Officers, as likewiſe Armies drawn up in *Battalia*. Theſe Palaces were moreover ſurrounded with Walls, 30 Furlongs in circuit, with Turrets on them 140 Yards high, on whoſe Bricks were pourtray'd, before they were burn'd, all kinds of living Creatures, with great Art and curious Painting, particularly a general Hunting of all ſorts of wild Beaſts, each Beaſt being four Cubits high: Among theſe was *Semiramis* on Horſeback, ſtriking a Leopard thro' with a Dart, and near her *Ninus* her Husband peircing a Lion with his Lance.

Temple of *Belus.*

In the middle of the City ſhe built a Temple to *Jupiter Belus* of exceeding great height, by the advantage of which, the *Chaldean* Aſtrologers obſerv'd the ſetting and riſing of the Stars. Upon the top of it ſhe plac'd three Statues of *Jupiter*, *Juno* and *Rhea*, all of beaten Gold. That of *Jupiter* was about 40 Foot high, and *Juno* held in her hand a Scepter adorn'd with precious Stones. Theſe three Statues weigh'd 2830 *Babyloniſh* Talents, and for theſe Deities, there were plac'd on an Altar of beaten Gold, 40 Cubits long and 15 broad, Cenſors, Cups and Drinking-Bowls of Gold likewiſe, weighing at leaſt 3230 Talents. Beſides the richneſs of this City, it was ſo vaſt and great that *Ariſtotle* ſaid, it ought rather to have been call'd

call'd a Country, adding withal, that when the Town was taken, it was three Days before the fartheſt part had notice of it.

Here likewiſe was the *Penſil Garden* ſo much fam'd, being 400 Foot ſquare, with an aſcent to it like to the top of a Mountain, and having Buildings and Apartments out of one into another, like a Theatre. Under the Steps of the Aſcent were Arches, gradually riſing one above another, and ſupporting the whole Building, the higheſt Arch upon which the Platform of the Garden was laid being 50 Cubits high, and the Garden it ſelf ſurrounded with Battlements and Walls 22 Foot in thickneſs. The whole Fabric was floor'd over with maſſy Stones, 16 Foot long and 4 broad, and theſe again cover'd with Reeds run over with *Bitumen*, upon which were laid double Tiles, ſet together with hard Plaſter, and thoſe cover'd with Sheet-Lead, that the wet which ſhould drain thro' the Earth might not rot the Foundation. Upon all theſe was laid Earth of a convenient depth, which was planted with all ſorts of Trees, that for largeneſs and beauty might delight the Spectators. The Arches had in them many ſtately Rooms of all kinds, and for all purpoſes; one of theſe had a certain Engin, that drew plenty of Water out of the River for watering the Garden, after ſuch manner as none above knew how it was done. This Garden was built in latter Ages by *Cyrus*, at the requeſt of a *Perſian* Courteſan, who, coveting Meadows on the tops of Mountains, deſir'd the King, by an artificial Plantation, to imitate the Land in *Perſia*. The *Penſil Garden.*

Semiramis built other Cities on the Banks of *Euphrates* and *Tigris*, and likewiſe caus'd a great Stone

to be cut out of the Mountains of *Armenia*, 125 Foot in length and 5 in breadth and thickneſs, which ſhe convey'd to the River by the help of many yokes of Oxen and Aſſes, and there putting it on board a Ship, brought it to *Babylon*, where ſhe ſet it up in the moſt remarkable Place, as a wonderful Spectacle to all Beholders. This from its ſhape was term'd an *Obelisk*, ſignifying in *Greek* a *Spit*, and accounted, ſays *Diodorus*, one of the ſeven Wonders of the World; from whence we have a very good Argument, that the *Egyptian Obelisks* were cut out of Rocks or Quarries, and not caſt as ſome have ſuppos'd. *Semiramis* having finiſh'd theſe Works, went to the Mountain *Bagiſtan* in *Media*, which is 17 Furlongs from top to bottom, and there caus'd her own Image to be carv'd on the ſide of the Rock, and 100 of her Guards with Lances round about her. She alſo made a Garden on the middle of an exceeding high Rock, and built therein ſtately Houſes of Pleaſure, from whence ſhe might have both a delightful Proſpect into her Garden, and view her Army encamp'd below on the Plain: Likewiſe that ſhe might leave behind her a laſting Monument of her Name, ſhe in a ſhort Time, yet at vaſt expence, made a ſhorter Paſſage towards *Ecbatana*, for by hewing down the Rocks, and filling up the Valleys, ſhe laid that Way open and plain, which to this Day is call'd *Semiramis's Way*. She plentifully ſupply'd *Ecbatana* with wholſome Waters, by means of a Canal ſhe dug, 15 Foot over and 40 Foot deep, beginning from the foot of the Mountain *Orontes*, and as ſhe went thro' *Perſia* and *Aſia*, ſhe plain'd all along the way before her, levelling both Rocks and Mountains. On the other hand, in Champagne Countries,

Obelisk of Semiramis.

ſhe

ſhe rais'd Eminences, whereon ſhe either built Towns and Cities, or elſe Sepulchres for her Officers and great Commanders. Many other wonderful Things were done by this Queen, which ſeem to exceed common Belief; but as for thoſe more admirable Works of the *Egyptians*, *Herodotus*, *Diodorus Siculus*, *Strabo*, *Pliny* and others are full of Relations of what they have been, and the preſent Remains of ſome of them at *Rome* are ſufficient Arguments to evince there were ſuch, ſo that we ſhould but looſe Time in endeavouring to prove that which we now hope every one is ſatisfied of. Our next buſineſs therefore muſt be to enquire how theſe Arts came firſt to be found out, and by what means they were accompliſh'd and brought to ſo great Perfection: What theſe Arts and Sciences were, ſuppos'd by Authors to have been found out by the *Egyptians*, I have already ſhown elſewhere, ſo ſhall here only add, that *Hermes* or *Mercury* is reported by *Diodorus Siculus* and other Writers, to have been the chief Inventor of them; but as no *Art* was ever invented and compleated at one Time, ſo neither was it ever invented and perfected by one Perſon ſo far, but another could add ſomewhat more commodious or advantagious to it.

Arts how firſt Invented.

Now, as to the firſt Invention of Things, I ſhall conſider theſe three principal Cauſes: *Firſt*, *Neceſſity* is ſaid to have been the *Mother* of Invention, by reaſon it puts Mens Minds upon thinking how to ſupply their Wants, with ſuch Things, and after ſuch manner as they have moſt occaſion for. *Secondly*, *Unexpected Experiments*, as when you aim and try to find out one Thing, and accidentally light on another; Thus 'tis ſaid *Gun-Powder* and divers other conſidera-

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ble Things have been found out by Chance, and innumerable others by experimental *Chymiſtry*. *Thirdly*, *Natural Philoſophy*, or Obſervation of the Inſtincts of all living Creatures, has ſuggeſted many noble Thoughts and Fancies to Men, both for Imitation and Invention. Now tho' we cannot aſſert that Men at firſt learn'd *Architecture* from the *Beaver*, which builds himſelf a Houſe for ſhelter and ſecurity in the Winter Time, yet are we certain they took the ſeveral Ornaments of Building either from Birds, Beaſts and Fiſhes, or from the Leaves, Flowers and Fruits of Plants. Thus the *Romans* generally us'd the Leaves of * *Acanthus*, and the *Jews* thoſe of Palm-Trees and Pomegranates in their Buildings. Nor is it leſs probable their Weaving might be found out from the Spider or Silk-Worm, than that the Fiſh call'd *Nautilus*, or the little Mariner, was *Navigiorum Archetipus*, the firſt Type or Pattern of a Ship, who when he is to Swim, contracts his Body and Finns into the form of a Galley under Sail. From the ſight whereof, ſome (as *Pliny* conceives) took the firſt hint of framing a Ship, as from the ſight of a Kite flying in the Air, who turns and ſteers his Body with his Tail (as Fiſhes alſo do in the Water) ſome have devis'd the Stern and Rudder of a Ship. *Iidem videntur Artem gubernandi docuiſſe Caudæ flexibus, in Cælo monſtrante Natura quod opus eſſet in profundo*, Pliny *Lib.* 10. cap. 10. *They ſeem to have taught Men the Art of Steering a Ship by the flexures of their Tails, Nature ſhewing in the Air what was needful to be done in the Deep.* 'Tis alſo obſerv'd by that great *Naturaliſt* Mr. *Ray*, that the Trunk of a Bird's

* 'Tis ſaid the Ornaments of the *Corinthian* Chapiter were invented from ſeeing a Maid reſt her Baſket on a Tomb over-grown with this Plant; of which ſee *Vitruvius*.

Bird's Body does ſomewhat reſemble the Hull of a Ship, the Head the Prow, which is for the moſt part ſmall, that it may the more eaſily cut the Air, and the Tail ſerves to ſteer, govern and direct its flight. We read there was a Beaſt in *Egypt* call'd *Cynocephalus*, of a very ſtrange kind, kept in the Temple of *Serapis*, which, during the Time of the two Equinoxes, made Water 12 Times in a Day, and as often in the Night, regularly and at even Spaces of Time; from the Obſervation of which, they divided the Natural Day into 24 Hours, that Beaſt being as it were their Clock and Dial, both to divide their Day, and reckon their Hours by. This probably gave *Cteſibius* of *Alexandria* an hint to invent the *Clepſydræ* or Water Glaſſes, which diſtinguiſh'd the Hours by the fall or dropping of Water, as *Clepſammidiæ* or Sand-Glaſſes did by the running of Sand; and to ſhew they ow'd the Invention of theſe Water-Glaſſes to the *Cynocephalus*, they us'd to carve one on the top of them, as may be ſeen in *Kircher* in *Mechanica Ægyptiaca*. Now *Egypt* was both in reſpect of its Scituation as well as natural production of curious Things, a mighty help to the Invention and improvement of Arts and Sciences; for as *Caſalius de veter. Ægypt. Ritibus*, p. 35. tells us, *Arithmetic* was firſt found out by their great Commerce, and *Geometry* from the River *Nile*'s Annual over-flowing the Fields, and removing their Bound-Marks, which occaſion'd great Diſputes among them, ſo that by the frequent meaſuring of the Ground it was deriv'd into this Art. And as for *Aſtrology*, the quality of the Climate and ſcituation of the Country was ſuch, as gave them an advantage above others, more clearly to diſcern the riſing and ſetting of the Stars, for by reaſon of the

per-

perpetual Serenity of the Air, they found out the Courſe of the Sun, Moon and Stars, with their Conſtellations, Aſpects and Influences, and moreover by their often Worſhipping thoſe Planets, beheld and contemplated them more ſeriouſly, and from thence became the moſt skillful *Aſtrologers* in the World, as *Firmianus Divin. inſtit.* Lib 2. cap. 14. ſays: Hereby alſo being made more perſpicacious, and obſerving of natural Things, they invented *Phyſick*, for, as *Proſper Alpinus*, Lib. *de Medicina Ægyptiorum* reports, They took the hints of curing divers Diſeaſes from brute Beaſts and Animals. Thus *Phlebotomy* or Bleeding was found out from the *Hippopotomos* or River-Horſe, which lives in the *Nile*, for when this Beaſt is grown over fat with continual Gluttony and Gormandizing, he ſearches out for a ſharp pointed Reed on the Banks of the River, and having found one fit for his purpoſe, ſticks it into his Thigh, and wounds a certain Vein there; when having ſufficiently emty'd his Plethoric Body by Bleeding, he cloſes, and as it were plaſters up the Orifice with Mud. Alſo that a certain Bird call'd *Ibis*, about the Banks of *Nile*, firſt taught the *Egyptians* the way of adminiſtring *Clyſters*; for this Bird has been often obſerv'd, by means of his crooked Bill intromitted into the *Anus*, to inject ſalt Water, as with a Syringe, into its own Bowels, and thereby to exonerate its Paunch when too much obſtructed. Dogs are commonly known when Sick to Vomit themſelves by eating Graſs. Swine, ſo ſoon as they perceive themſelves ill, refuſe their Meat, and ſo recover by Abſtinence. 'Tis reported the wild Goat taught the uſe of the *Dictamnus*, for drawing out of Darts and healing Wounds, and the Swallow the uſe

Phyſic, how firſt found out.

of

of *Celandine* for recovering the Sight; whence we may as well infer, that from the diverſity of Bodies, ſuch as Flies, Spiders, Gnats, Bees, Piſmires, Graſhoppers, Locuſts, Frogs, *&c.* inclos'd in Amber, the *Egyptians* might firſt learn the Art of *Embalming*; but ſince theſe things appear rather Fabulous, and the pleaſant Flights of acute Wits and inquiſitive Naturaliſts, than ſolid Truths to be rely'd on, we muſt have recourſe to the fourth *Cauſe*, *viz.* That their Opinion of the *Metemſychoſis* or Tranſmigration of the Soul, and other ſuch like religious Principles, firſt oblig'd them to ſtudy this Art, and perhaps the known Virtues of *Opobalſamum*, ſo good againſt Mortifications and Putrifactions, might ſuggeſt to them the uſe of it in preſerving the Bodies of Princes, as the Balſamic, Sulphurous and Bituminous Nature of their *Aſphalt*, taught them to uſe that for the poorer ſort of People; beſides, whatever way it was firſt found out, it was as eaſie for them to do it as for us to believe it, ſays *Gabriel Clauderus* in *Methodo Balſamandi*, p. 41. becauſe they excell'd all other Nations in Learning and Invention, ſo that by applying themſelves with the utmoſt diligence to the ſtudy of this Art, they could not fail of attaining the perfection of it, eſpecially ſince this Region was, above all others, the beſt accommodated with an extraordinary fruitfulneſs and plenty of Aromatic and Medicinal Things, neceſſary as well for all Phyſical Uſes as for the decent performing of their *Embalmings*. Now *Sandys*, p. 38. tells us abundance of Practitioners in Phyſic are frequently invited to *Cairo* by the great ſtore of Simples there growing. Add to this the extraordinary Diligence of the *Egyptian* Kings and Prieſts, both in rewarding Arts and being ſolicitouſly intent

How *Embalming.*

on finding out the Nature of Things themſelves, not by indulging Superſtition, but by a ſtrict ſearch and ſcruti-ny, not truſting to plauſible Appearances, but only to Experiments and Demonſtration. To prove this we ſhall ſhow ſuch infallible Methods for the Invention and Improvement of all Arts and Sciences, that they could not eaſily miſcarry in their Deſigns; for beſides the famous Library of *Ptolemy Philadelphus*, and that in the Temple of *Serapis*, there was at *Cairo*, as *Proſper Alpinus de Medicina Ægyptiorum* relates, a Univerſity or place of Study call'd *Gemelhazar*, which paid yearly out of the public Stock of the Academy 300000 pieces of Gold for Books, Food, Stipends, *&c.*

Goodneſs of their *Laws.*

The Invention of Arts and Sciences may be partly im-puted to the goodneſs of their Laws, and their ſtrictneſs in obſerving them; the *Egyptians* alledging this as an undeniable Argument, that the beſt Laws were made and inſtituted among them, in that the Native Kings had Reign'd in *Egypt* for the ſpace of above 4700 Years, and that their Country during all that Time had been the moſt proſperous and flouriſhing in the World, which could never have been ſo if the Inhabitants had not been civiliz'd and brought up under good Laws, and a liberal Education in all kinds of Arts and Sciences. To effect this therefore they divided their People into three Orders: *Firſt*, Prieſts. *Secondly*, Artificers and Husbandmen. And, *Thirdly*, Military Perſons or Soul-diers. Now each Perſon ſtrictly keeping to his own Province, Art flouriſh'd in a right Line, and Scien-ces were not attack'd by ruſtic and ignorant Preten-ders, but only practis'd by Prieſts, who were the chief of their Nobility, and liv'd ſeparate from all others leaſt their Learning ſhould be any ways divulg'd. Nor

was

was it lawful for any but Prieſts Sons to enter the Colleges where theſe Sciences were taught, whereby the more polite Knowledge was ſecur'd to the Prieſts, and mechanic Arts and Trades practis'd only by the inferior People. Now the better to effect and propagate this, they had three Laws that mightily encourag'd the Study and Invention of Arts, on which their chief Felicity depended, as *Diodorus Siculus* witneſſes. *Firſt*, In that they honour'd and eſteem'd all ſuch as were the firſt Inventors and Promoters of uſeful Things. *Secondly*, In that he who pretended to more Arts than one, incurr'd a moſt grievous Puniſhment. And, *Thirdly*, In that every one was oblig'd to appear annually before the Governour of the Province to ſhow how he got his Living, which if he could not prove, or was found to ſubſiſt by unjuſt means, he was infallibly puniſh'd with Death. Thus all Men were employ'd, and every Art carry'd to the higheſt perfection in the Reign of *Amaſis*, who enacted the third Law. Now, as a further Argument of the *Egyptian* Induſtry, hear what *Fl. Vopiſcus* relates of the *Alexandrians*: *Civitas*, ſays he, [*Alexandria*] *opulenta, dives, fœcunda, in qua Nemo vivit otioſus, alii Vitrum conflant, ab aliis Charta conficitur, alii Linyphiones ſunt: Omnes certe cujuſcunque Artis & videntur & habentur; Podagroſi quod agant habent, habent cæci quod faciant, ne Chiragrici quidem apud eos otioſi vivunt.* Alexandria *is a plentiful and opulent City, in which none live idle: Some blow Glaſs, others make Paper, a third ſort weave Linnen, and in a word, all have ſome Trade or Work. Thoſe that have the Gout in their Feet or are Blind have ſomething to do, and even ſuch as have the Gout in their Hands are not idle.* This ſhows how every Art was cultivated: Likewiſe

Arts moſt flouriſhing in the Reign of *Amaſis*.

Alexandria, how Induſtrious and Flouriſhing.

their Induſtry and number of Hands as plainly prove the facility of performing thoſe ſeemingly incredible and ſtupendious Works, which has taken us up ſo much Time to relate; for 'tis ſaid, throughout the whole Country of *Egypt*, in the Reign of *Amaſis*, there were reckon'd no fewer than 20000 Cities, and that it was eſteem'd the moſt populous Country of the World. *Diodorus Siculus* tells us it had in it above 18000 Cities, as might be ſeen regiſter'd in their Sacred Records; and in the Time of *Ptolemeus Lagus* there remain'd above 3000. Once, they ſay, in a general *Cenſus* taken of all the Inhabitants, they amounted to Seven Millions, and even at the Time of *Diodorus*, there were no leſs than Three Millions of People, which wonderful Encreaſe ſome think might be effected by the conſtant drinking of the *Nile* Water, which had the Virtue of making the *Egyptian* Women Prolific, ſo as commonly to bring forth three or four Children at a Birth. This may a little abate the wonder, how the Children of *Iſrael* could multiply to that degree in ſo ſhort a ſpace, that in 430 Years, from 70 Perſons, which came with *Jacob* into *Egypt*, he became a mighty Nation; for it is ſaid, at their departure, there journey'd, from *Rameſes* to *Succoth*, about 600000 Men, beſides Women and Children. Now how populous the Land from whence they came was, may be collected not only from their commanding ſuch mighty Powers as were under them, but alſo, as has been before obſerv'd, from the ſeveral Accounts of that Kingdom, given us by *Herodotus* and *Diodorus Siculus*; for it is reported that *Seſac* or *Seſonchis* arm'd 400000 Foot, 60000 Horſe and 1200 Chariots againſt *Rehoboam*, and that King *Cheops* or *Chem-*

Egypt, its number of Cities and Inhabitants.

How it came to be ſo numerous.

Chemnis employ'd 360000 Men in erecting one of the *Pyramids*. 'Tis alſo farther ſaid, they built other ſtupendious Works, ſuch as the *Labyrinth*, *Obelisks Coloſſus's*, &c. as not knowing otherwiſe how to expend their Treaſure or employ their People, thro' which means their Kings, by their great Riches and infinite numbers of Men, left behind them ſuch eternal Monuments of their State and Grandure, which altho' they bear the name of *Wonders* to this very Day, as ſeeming very difficult to have been perform'd, yet were ſuch Works render'd eaſie enough, if we conſider ſo vaſt a multitude of Hands as were employ'd about them, and this being rightly conſider'd, we may well enough believe what *Herodotus* ſays of *Egypt*, *That it had more wonderful Works than all the Nations of the World beſides.*

By what Means ſuch wonderful Works were perform'd,

Thus having ſhown how the *Egyptians* were the firſt Inventors and Propagators of Arts and Sciences, we will next ſhow to what end they built thoſe admirable Structures with ſo great Labour and Expence, thinking not as *Ariſtotle*, Lib. 3. *Polit.* who makes them to have been the Works of Tyranny, or as *Pliny*, Lib. 26. cap. 12. conjectures, that they built them partly out of Oſtentation, and partly out of State-Policy, to divert their People from Mutinies and Rebellion by keeping them employ'd, but that they erected them as Repoſitories for their Dead, which they did from a Belief they had of the Immortality of the Soul, and an Opinon they held of the Metempſychoſis or Tranſmigration of it from one Body to another: 'Tis true, thoſe Arguments alledg'd by *Pliny* might be Secondary Motives, yet ſays *Greaves* in his *Pyramidographia*, p. 45. the true Reaſon depends upon higher and more

and to what End.

weighty

The Theology of the *Egyptians*, or *Metempſychoſis.*

weighty Conſiderations, ſpringing from the *Theology* of the *Egyptians*, who as *Servius* ſhews in his Comment on theſe words of *Virgil*, Lib. 3. *Æneid.* where that Poet deſcribes the Funeral of *Polydorus*,

——————Animamq; Sepulchro
Condimus——————

believ'd, *That as long as the Body endur'd ſo long ſhould the Soul continue with it*, which alſo was the Opinion of the *Stoicks*: *Hence the* Egyptians, *skilful in Wiſdom, keep their Dead* embalm'd *ſo much the longer, to the end the Soul may for a long while continue with the Body, leſt it ſhould quickly paſs into another. The* Romans *acted quite contrary, burning their Dead, that the Soul might ſuddenly return into the generality of Things, that is, into its own Nature*; wherefore, ſays *Greaves*, that the Body might not either by Putrifaction be reduc'd to Duſt, out of which it was firſt form'd, or by Fire be converted to Aſhes (as the manner of the *Greeks* and *Romans* was) the *Egyptians* invented curious Compoſitions, beſides intombing their Dead in ſtately Repoſitories, thereby to preſerve them from Rottenneſs, and render them Eternal. *Nec cremare, aut fodere fas putant, verum arte Medicatos intra penetralia collocant*, ſays *Pomponius Mela*, Lib. 1. cap. 9. Alſo *Herodotus* in *Thalia* gives the Reaſon why they neither burn'd nor bury'd their Dead, for diſcourſing in his third Book of the Cruelty of *Cambyſes*, and his commanding the Body of *Amaſis*, an *Egyptian* King, ſhould be taken out of his Sepulchre, be whipp'd and us'd with all contumely; he reports, after all this he order'd it to be burn'd, *Commanding that which was not Holy, for the*

Perſians

Perſians *imagin'd the Fire to be a God, and neither the* Egyptians *nor they were accuſtom'd to burn their Dead: The* Perſians, *for the Reaſon before alleg'd, becauſe they conceiv'd it unfit for a God to devour the Carcaſs of a Man; and the* Egyptians, *becauſe they were perſuaded the Fire was a living Creature, devouring all Things it receiv'd, and after it was ſatisfy'd with Food, dy'd with that it had devour'd. Nor was it their Cuſtom to give their dead Bodies to Beaſts (as the* Hyrcanians *were wont to do) but to* Embalm *or Salt them, not only for this Reaſon, but alſo that they might not be conſum'd with Worms.* The term ταριχεύειν, i. e. *Salting* or *Embalming* the Dead, us'd by *Herodotus*, is alſo us'd by *Baruch* and *Plato*. *Lucian* likewiſe in his Diſcourſe *de Luctu*, treating of the ſeveral kinds of Burial practis'd by divers Nations, ſays, *The* Grecians *burn their Dead, the* Perſians *bury them, the* Indians *anoint them with the Fat of Swine, the* Scythians *eat them, and the* Egyptians (ταριχεύει) Embalm *them:* Which manner likewiſe is alluded to by *M. Aurelius Antoninus*, under the word τάριχος: His Words are theſe, *That which the other Day was excrementitious Matter, ſhall within few Days either be* τάριχος, *an* Embalm'd *Body, or down right Aſhes*; in the one expreſſing the Cuſtom of the *Egyptians*, and in the other that of the *Romans*. By Salting or *Embalming* the Soul, according to the Belief of the *Egyptians*, was oblig'd to abide with the Body, and the Body on its part became as durable as Marble, inſomuch that *Plato*, who liv'd in *Egypt* with *Eudoxus* no leſs than 13 Years, as *Strabo* witneſſes, brings it for an Argument, in his *Phædon*, to prove the Immortality of the Soul, thro' the long duration of theſe Bodies, which ſurely would have been yet more concluſive

Fire thought by the *Perſians* a God.

By the *Egyptians* a living Creature.

with

with him, could he but have imagin'd they ſhould have continu'd ſo ſolid and entire even to this Day, as we find many of them are: *For this Reaſon St.* Auſtin *truly affirms the* Egyptians *had a Belief of the Reſurrection, in that they carefully preſerv'd their Dead; for they had a Cuſtom among them of drying up the Bodies, and rendring them as durable as Braſs:* Th ſe, in their Language they call'd *Gabbares*, whence the gloſs of *Iſidore*, *Gabbares mortuorum in Vulcanius* his Edition, or as *Spondanus de Cæmet. Jacris*, Lib. 1. pars 1. cap. 5. reads, *Gabbares mortuorum condita Corpora.*

Egyptians believ'd the *Reſurrection.*

The manner how the *Egyptians* prepar'd and *Embalm'd* theſe Bodies is very copiouſly, and by what I obſerv'd at my being there, ſays *Greaves* in his *Pyramidographia*, p. 48. faithfully deſcrib'd by *Herodotus* and *Diodorus*; in which Matter, tho' I cannot totally diſſent from Mr. *Greaves*, for their Account may be true, yet is it not ſo copious as they make it, but imperfectly related, or at leaſt ſo far that ſome Paſſages are hardly to be underſtood or made out, which may eaſily be allow'd without Reflection on thoſe famous Men, ſince they treated of the Matter only as *Hiſtorians* and not as *Phyſicians:* My buſineſs therefore ſhall be, after relating their own Words, to reconcile their Differences, explain the Difficulties, and compare the Opinions of *Annotators* and *Phyſicians* on this *Art*, and laſtly, to ſuggeſt ſome new Thoughts, as plauſible, and perhaps as true as any, eſpecially ſince it is all but gueſswork, and the true *Art* may have entirely periſh'd with the antient *Egyptians*, either by Inundation, Fire, Irruptions of Enemies, or other hoſtile Devaſtations. I will begin firſt with *Herodotus*, whoſe Words ſerve as well to ſhew the ſeveral Ceremonies of *Sepulture* as their

their *Embalmings*, and whom we find in his Second Book call'd *Euterpe*, thus ſpeaking of the *Egyptians:*

Herodotus's Account of the Egyptian Funerals.

Their Mourning, ſays he, *and manner of Burial are after this kind: When any Man of Quality dies, all the Women of that Family beſmear their Heads and Faces with Dirt; then leaving the Body at home, they go lamenting up and down the City with all their Relations, their Apparel being girt about them, and their Breaſts left naked. On the other hand the Men, having likewiſe their Cloaths girt about them, beat themſelves. Theſe things being done, they carry the dead Body to be* Embalm'd; *for which, there are certain Perſons appointed who profeſs this* Art. *Theſe, when the Body is brought to them, ſhew to thoſe that bring it certain Models of Wood, painted like the Dead Perſon that is to be* Embalm'd. *One of theſe they ſay is accurately made (which I think not lawful to name;) then they ſhew a ſecond inferior to it and of an eaſier Price, and next a third cheaper than the former, and of a very ſmall value, which being ſeen, they ask them what Pattern they will have the dead Body prepar'd by: When they have agreed on the Price they depart, and thoſe with whom the dead Corps is left proceed to* Embalm *it after the following manner: Firſt of all they, with a crooked Iron, draw the Brain out of the Head thro' the Noſtrils, and then fill up the Cavity with Medicinal Ingredients. Next, with a ſharp* Æthiopic *Stone, they cut up that part of the* Abdomen *call'd the* Ilia, *and that way draw out all the Bowels, which having cleans'd and waſh'd with Palm-Wine, they again rinſe and waſh with Wine perfum'd with pounded Odours; then filling up the Belly with pure* Myrrh *and* Caſſia *groſly powder'd, and all other Odours except* Frankincenſe, *they ſow it up again. Having ſo done, they ſalt it up cloſe with Nitre 70 Days,*

for longer they may not ſalt it. After this number of Days are over, they waſh the Corps again, and then roul it up with fine Linnen all beſmear'd with a ſort of Gum commonly us'd by the Egyptians *inſtead of Glue. Then is the Body reſtor'd to its Relations, who prepare a wooden Coffin for it, in the ſhape and likeneſs of a Man, and then put the* Embalm'd *Body into it, and thus inclos'd place it in a Repoſitory in the Houſe, ſetting it upright againſt the Wall. After this manner they with great expence preſerve their Dead, whereas thoſe who to avoid too great a Charge deſire a mediocrity, thus* Embalm *them: They neither cut the Belly nor pluck out the Entrails, but fill it with Clyſters of Oil of* Cedar *injected up the* Anus, *and then ſalt it the aforeſaid number of Days. On the laſt of theſe they preſs out the* Cedar *Clyſter, by the ſame way they had injected it, which has ſuch Virtue and Efficacy that it brings out along with it the Bowels waſted, and the Nitre conſumes the Fleſh, leaving only the Skin and Bones: Having thus done, they reſtore the dead Body to the Relations, doing nothing more. The third way of* Embalming *is for thoſe of yet meaner Circumſtances: They with Lotions waſh the Belly, then dry it with Salt for 70 Days, and afterwards deliver it to be carry'd away. Nevertheleſs, beautiful Women and Ladies of Quality were not deliver'd to be* Embalm'd *till three or four Days after they had been dead.* Ea de cauſa facientes, ne cum Fæminis iſti Salinarii concumbant. Deprehenſum enim quendam aiunt coeuntem cum recenti Cadavere Muliebri, delatumq; ab ejuſdem Artificii Socio. *But if any* Egyptian *or Stranger was either kill'd by a Crocodile, or drown'd in the River, the City where he was caſt up was to* Embalm *and bury him honouraby in the Sacred Monuments, whom no one, no, not a Relation or Friend, but the Prieſts*

Prieſts of Nile *only might touch, becauſe they bury'd one who was ſomething more than a dead Man.*

Diodorus Siculus's Account of the *Egyptian Funerals.*

Diodorus Siculus, Lib. 1. relates the Funeral Ceremonies of the *Egyptians* more diſtinctly and clearly, and with ſome very remarkable Circumſtances. *When any one among the* Egyptians *dies*, ſays he, *all his Relations and Friends, putting Dirt upon their Heads, go lamenting about the City, till ſuch time as the Body ſhall be bury'd. In the mean time they abſtain from Baths and Wine, and all kinds of delicate Meats, neither do they during that time wear any coſtly Apparel. The manner of their Burials is threefold; one very coſtly, a ſecond ſort leſs chargable, and a third very mean. In the firſt,* they ſay, *there is ſpent a Talent of Silver, in the ſecond* 20 Minæ, *but in the laſt there is very little Expence. Thoſe who have the care of ordering the Body, are ſuch as have been taught that Art by their Anceſtors. Theſe ſhewing to the Kindred of the Deceas'd a Bill of Expences of each kind of Burial, ask them after what manner they will have the Body prepar'd; when they have agreed upon the matter, they deliver the Body to ſuch as are uſually appointed for this Office. Firſt he who has the name of Scribe, laying it upon the* Ground, *marks about the Flank on the left ſide, how much is to be cut away. Then he who is call'd the Cutter or Diſſector, with an* Æthiopic *Stone, cuts away as much of the Fleſh as the Law commands, and preſently runs away as faſt as he can: Thoſe who are preſent perſuing him, caſt Stones at him, and curſe him, hereby turning all the Execrations, which they imagin due to his Office, upon him. For whoſoever offers violence, wounds or does any kind of injury to a Body of the ſame nature with himſelf, they think him worthy of Hatred; but thoſe who are call'd the* Embalmers, *they*

eſteem worthy of Honour and Reſpect: For they are familiar with their Prieſts, and go into the Temples as Holy Men, without any prohibition. So ſoon as they come to Embalm *the diſſected Body, one of them thruſts his Hand thro' the Wound into the* Abdomen, *and draws forth all the Bowels but the Heart and Kidnies, which another waſhes and cleanſes with Wine made of Palms and aromatic Odours. Laſtly, having waſh'd the Body, they anoint it with Oil of Cedar and other Things for above 30 Days, and afterwards with Myrrh, Cinamon and other ſuch like Matters; which have not only a power to preſerve it for a long Time, but alſo give it a ſweet Smell; after which they deliver it to the Kindred, in ſuch manner that every Member remains whole and entire, and no part of it chang'd, but the beauty and ſhape of the Face ſeems juſt as it was before, and may be known, even the Hairs of the Eye-Lids and Eye-Brows remaining as they were at firſt. By this means many of the* Egyptians, *keeping the dead Bodies of their Anceſtors in magnificent Houſes, ſo perfectly ſee the true Viſage and Countenance of thoſe that dy'd many Ages before they themſelves were born, that in viewing the Proportions of every one of them, and the Lineaments of their Faces, they take as much delight as if they were ſtill living among them. Moreover, the Friends and neareſt Relations of the Deceas'd, for the greater Pomp of the Solemnity, acquaint the Judges and the reſt of their Friends with the Time prefix'd for the Funeral or Day of Sepulture, declaring that ſuch a one (calling the Dead by his Name) is ſuch a Day to paſs the Lake, at which Time above 40 Judges appear, and ſit together in a Semicircle, in a place prepar'd on the hither ſide of the Lake, where a Ship, provided beforehand by ſuch as have the care of the Buſineſs, is hal'd up to*

the

the Shoar, and ſteer'd by a Pilot, whom the Egyptians *in their Language call* Charon. *Hence, they ſay,* Orpheus *upon ſeeing this Ceremony while he was in* Egypt, *invented the Fable of Hell, partly imitating therein the People of* Egypt, *and partly adding ſomewhat of his own. The Ship being thus brought to the Lake-ſide, before the Coffin is put on board, every one is at liberty by the Law to accuſe the Dead of what he thinks him guilty. Now if any one proves he was an ill Liver, the Judges give Sentence the Body ſhall be depriv'd of Sepulture; but in caſe the Informer be convicted of falſe Accuſation, then is he ſeverely puniſh'd. If no Accuſer appear, or the Information prove falſe, then all the Kindred of the Deceas'd leave off Mourning, and begin to ſet forth his Praiſes, yet ſay nothing of his Birth (as the Cuſtom is among the* Greeks) *becauſe the* Egyptians *all think themſelves equally Noble: But then they recount how the Deceas'd was educated from his Youth, and brought up to Man's Eſtate, exalting his Piety towards the Gods and Juſtice towards Men, his Chaſtity and other Virtues, wherein he excell'd; and laſtly, pray and call upon the Infernal Deities to receive him into the Society of the Juſt. The common People take this from the others, and conſequently approve all is ſaid in his Praiſe by a loud ſhout, ſetting likewiſe forth his Virtues in the higheſt ſtrains of Commendation, as one that is to live for ever with the Infernal Gods. Then thoſe that have Tombs of their own, interr the Corps in places appointed for that purpoſe, and they that have none, rear up the Body in its Coffin againſt ſome ſtrong Wall of their Houſe. But ſuch as are deny'd Sepulture on account of ſome Crime or Debt, are laid up at home without Coffins: Yet when it ſhall afterwards happen that any of their Poſterity grows Rich, he commonly pays off the deceas'd Perſons Debts, and*

gets

gets his Crimes abſolv'd, and ſo buries him honourably, for the Egyptians *are wont to boaſt of their Parents and Anceſtors that were magnificently bury'd. 'Tis a Cuſtom likewiſe among them to pawn the dead Bodies of their Parents to their Creditors, but then thoſe that do not redeem them fall under the greateſt Diſgrace imaginable, and are deny'd Burial themſelves at their Deaths.*

Reflections on the *Egyptian Embalming.*

Thus far *Herodotus* and *Diodorus Siculus* have given the largeſt and cleareſt Accounts of any of the Ancients of the Funeral Ceremonies and *Embalmings* of the *Egyptians*, but there are ſtill remaining ſome dubious and difficult Points neceſſary to be known, for the better underſtanding this *Art:* We ſhall make ſome Quere's and Reflexions thereon, and endeavour to reconcile them by the Opinions of the more refin'd Artiſts, the modern Phyſicians.

The *Mourning* of the *Egyptians.*

Firſt then of the Mourning of the *Egyptians*, by them very ſtrictly obſerv'd for a long time, and perform'd after the following manner: When any of their Kings dy'd they lamented his Death with a general Mourning, making ſad Lamentaions, putting Dirt upon their Heads, rending their Cloaths and beating their Breaſts; they ſhut up their Temples and Markets, and prohibited all Feſtivals and Rejoycings; they abſtain'd from all delicate Meats and coſtly Apparel, from Baths, Perfumes and Ointments, and neither made their Beds nor accompany'd with their Wives, but expreſs'd all the ſigns of an extraordinary Affliction, that they could have done for their own Child. This their Mourning continu'd till the Body was bury'd, which was no leſs than 72 Days, during which, both Men and Women, and thoſe about 2 or 300 in number, went about the City twice a Day without any thing

thing on but a Linnen-Cloath girt about their Bodies, from beneath their Breasts downwards, renewing their Grief, and intermixing the Virtues and Praises of the deceas'd Prince with their Sighs and Outcries. Much the same Ceremonies were observ'd in their private Funerals, some of which we shall insert from the Writings of the famous *Don Antonio de Guevara*, Historiographer to the Emperor *Charles* V. who in his 10th Letter, English'd by Mr. *Savage*, thus writes: ' Of all Nations, ' none we read of made so much adoe about their ' Dead as the *Egyptians*, who, when ever a Friend dy'd, ' always shew'd him far more Respect than while he ' liv'd; insomuch that if a Father lost a Son, a Son a ' Father, or one Friend was depriv'd of another, they ' us'd to shave off half their Hair as a *Hieroglyphic* to ' demonstrate they had parted with half of themselves. ' Also the *Egyptian* Women, when their Husbands, ' Children or Relations dy'd, were wont to tear their ' Flesh, and scratch their Faces with their Nails. Likewise the lesser Priests, at the Funerals of the greater, ' were accustom'd to mark their Flesh with red hot ' Irons, either on their Hands, Arms or Breasts, to the ' end that when ever they beheld those Scars they might ' immediately be dispos'd to lament their loss. In ' like manner they had a Custom, that when ever a ' King or Prince dy'd, all his Officers were instantly ' oblig'd to slash themselves with Knives in some visible part of their Bodies; insomuch, that he who was ' observ'd to have most Wounds, was always look'd ' upon to be the greatest Mourner. All which Ceremonies being in themselves superstitious, and no ' doubt invented by the Devil, forasmuch as the *Egyptians* were all naturally Necromancers, Magicians,

' Wize-

'Wizzards and Aſtrologers, and for that they were 'not only a damage to the Living, but alſo no Ad- 'vantage to the Dead; GOD forbad the Children of 'Iſrael (who living ſo long in *Egypt*, had contracted 'many ill Cuſtoms from thoſe People) both marking 'and cutting their Fleſh, as appears from *Leviticus* 19. '27, 28. where he Commands the *Iſraelites* neither 'to *round the Corners of their Heads, nor mar the Points 'of their Beards: To make any Cuttings in their Fleſh, 'or print any Marks upon it on account of their Dead.*

How the *Egyptians Embalm'd Bodies.*

Thus *Herodotus* and *Diodorus Siculus* having firſt deſcrib'd the manner of *Mourning* among the *Egyptians*, they next proceed to give an Account of their *Embalmings*, telling us, That whilſt the Ceremonies of *Mourning* were performing, they carry'd the Dead to be *Embalm'd*, as I ſuppoſe, to a certain place appointed for that purpoſe, where Perſons reſided who profeſs'd that Art, being well experienc'd therein, and taught it by their Anceſtors. Theſe ſhow'd the Relations or Perſons that brought the Body, and had commiſſion for ordering the Funeral, certain Models or Patterns of Wood, painted in the likeneſs of *Embalm'd* Bodies, being of three ſeveral kinds and Prizes, ſuitable to every one's Condition and Quality; ſome very Rich and Coſtly, others of a moderate Price, and a third ſort cheaper and of very little Value. Having agreed upon the Sort and Price, they immediately go about *Embalming* the Body, and as *Herodotus* tells us, firſt of all draw out the Brain, with a crooked Iron, thro' the Noſtrils, infuſing in its place, by the ſame way, ſeveral Medicaments, which as it is contrary to our Cuſtom of Diſſection, that begins with the *Abdomen*, ſeeing its Contents ſooneſt putrifie and be-

Three different kinds of *Embalming.*

become offenſive even in our cold Country, and much more would do in ſo hot a Climate as that of *Egypt*, if neglected; ſo the extraction of the Brain, after the manner propos'd by him, is a very difficult and tedious piece of Work, if poſſible to be perform'd at all; but his wrong beginning of this Work of *Embalming* is not ſo material a Miſtake, as his amuſing us with a Story of drawing forth the Brain thro' the Noſtrils with a crooked Iron, (by which I ſuppoſe he means ſome particular ſort of Inſtrument) and not farther explaining himſelf how or after what manner it was done; and indeed I believe he could not, the thing being in it ſelf unpracticable and ridiculous, which any one skill'd in *Anatomy* will readily agree to. But grant it could be done, the afore-ſaid extraction of the Brain thro' the Noſtrils, muſt nevertheleſs ſo dilacerate the cartilagineous parts of the Noſe, that the carnous and cutaneous parts would ſink, and thereby render the Face deform'd. More agreeable therefore to Reaſon is what *Gryphius* in *Tract. de Mum. Wratiſlav.* p. 45. aſſerts, That it might be more commodiouſly extracted thro' a large *Foramen*, made in the hinder part of the Head, near the upper *Vertebræ* of the Neck; but that this was not the right way neither, I am thoroughly convinc'd from the Skull of an *Embalm'd* Body I have by me, which has no ſuch Apertion. To reconcile therefore this ſeeming difficulty, I will ſhew a Method how 'tis poſſible to be perform'd by a convenient Inſtrument which I have devis'd, and intend to deſcribe in another Place, contenting my ſelf here to tell you, That by injecting Oil of *Cedar*, or the like corroſive Medicine thro' the Noſtrils, or thro' the Ears, by a Paſſage privately

The *Brain* how extracted.

made into the Skull, the Brain may be consum'd and brought away, and the Skull, by injections of spirituous and aromatic Wines, be thoroughly wash'd and cleans'd; and lastly fill'd with melted *Bitumen* or sweet Balsams, that acquire a solid Consistence when cold. And altho' *Greaves* seems well satisfy'd with *Herodotus*'s Account, yet is his Observation, *p.* 49. of his *Pyramidographia*, more agreeable to this Opinion of mine, where he tells us, That having caus'd the Head of one of the richer sort of *Embalm'd* Bodies to be open'd, he found in the hollow of the Skull the quantity of two pounds of Medicament, which had the consistence, blackness and smell of a kind of *Bitumen* or Pitch, and by the heat of the Sun was become soft.

Diodorus Siculus begins more methodically with the *Scribe* or *Designer*, an Officer so call'd, who draws upon a piece of Paper, or marks on the Body it self, the part that was to be open'd, *viz.* The Flank on the left side. Then the *Dissector* made the Incision (*without cutting off any of the Flesh, or running away so soon as he had done*) and thrusting his Hand into the Belly, drew out all the Guts, which, as *Plutarch* writes, were cast into the River *Nile*, *Tanquam inquinamenta Corporis*, as defiling the Body: But *Diodorus* tells us, The Body was embowell'd by one of the *Embalmers*, which altho' it appears to me a more filthy and detestable Work than making the Incision, yet he says the *Embalmers* were highly honour'd and respected, being familiar with the Priests, and entring into the Temples as Holy Men, whereas he excludes the *Dissectors* from out of that number, as performing an odious Operation hateful to all Men. In this distinction however I am apt to think he's either intirely out, or has mistaken it for just

The *Scribe* or *Designer*.

Dissector.

Embalmers much honour'd.

juſt the contrary; for, as we have already ſhown, *p.* 181. *Anatomy* was not only generally approv'd, but likewiſe often perform'd by Holy and Great Men, ſuch as the *Egyptian* Prieſts and Kings, who would either have practis'd or taught better, in caſe it had been ſo heinous a Crime as this Author makes it; whence, without doubt, thoſe that did this pious and neceſſary Office towards preſerving the Dead, muſt needs have been equally honour'd with the *Embalmers*, and what ſeems yet clearly to confirm this, is that ſometimes the *Art of Embalming* has been call'd *Honeſta Anatomia*.

Now the Inſtrument with which this Inciſion was made was an *Ethiopic* Stone call'd *Baſaltes*, and ſo nam'd from its hardneſs and colour like to Iron, that word in the *Ethiopic* Language ſignifying Iron, and this Stone being much harder than that Metal, it might very probably be whet to a keen edge or point, and ſo be ceremonially us'd inſtead of an Inciſion-Knife, like as the antient *Jews* were wont to uſe Knives made of Flints in their Circumciſion, *Joſhua* 5. 2.

Baſaltes an *Ethiopic* Stone.

As to the Exenteration or Embowelling the Body, we are not to imagine they drew out only the Brain and Guts, but likewiſe the Lungs, Stomach, Liver, Spleen, and other *Viſcera*, except the Heart and Kidnies, which being carnous and fleſhy might very likely be left, as being eaſier to be preſerv'd than the moiſt parts. The former they might probably leave to be *Embalm'd*, as being the principal Bowel of the whole Body, and ſource of vital Heat (wherefore it has been frequently preſerv'd apart by ſeveral People) but for what Reaſon, or out of what Superſtition they left the latter I cannot readily conjecture.

The *Embowelling* a Corps.

Then having empty'd the Head, Breaſt and Belly of their Contents, they firſt waſh'd and cleans'd them with Phœnician or Palm-Wine, compounded of aromatic Spices and ſweet Odours, and afterwards ſtuff'd them with a mixture of ſweet ſcented Drugs, Spices and Balſams, ſuch as *Myrrh*, *Aloes*, *Saffron*, *Caſſia* or *Cinamon*, *Opobalſamum* and the like, *Frankincenſe* only being excepted, becauſe that was by them conſecrated to their Gods. Theſe Ingredients had not only a power to preſerve the Body for a long Time, but alſo gave it a ſweet and agreeable Smell. This done, they ſew'd up the Inciſion or Paſſage thro' which they drew forth the Bowels; but *Antonius Santorellus* in his *Poſt-Praxis Medica*, p. 136. not without Reaſon obſerves, That tho' Aromatics are of a drying quality, yet as they are likewiſe heating, they may occaſion a Fermentation in the Body; therefore I am apt to think *Myrrh* and *Aloes* were the baſis of the Compoſition, and that Aromatics were us'd only in ſmall quantities, and that rather to conciliate a grateful Odour to the Body than preſerve it from Putrifaction. Yet I am not ignorant at the ſame time of what ſome alledge of Aromatics, that by their innate balſamic Virtue, by their bitterneſs and oleaginous Sulphur, or penetrability of their volatil Salts, they reſiſt Putrifaction. Neither am I ignorant of what *Bellonius* affirms, Lib. 2. *De Medicato Funere*, p. 27. that neither *Myrrh*, *Aloes* nor *Saffron* have ſo much Virtue as to conſume the Humidity of a dead Body, nor being hard Bodies can penetrate ſo far as to enter the Bones and replete their Cavities. Furthermore aſſerting, That if *Aloes* were us'd in *Embalming* they would give the Body a bitter taſte, whereas no Mummies have been ever found to have ſuch

The *Body* ſtuff'd with medicinal Ingredients.

ſuch a taſte; and this is alſo taken notice of, ſays the aforeſaid Author, by *Valerius Cordus*, one who wrote more truly of the *Mummies* than all the Phyſicians of his Time had done: But I ſuppoſe both theſe Learned Men ſpoke rather from their experience of common Bodies, *Embalm'd* with *Cedar*, *Aſphalt* or *Piſſaſphalt*, than from the Bodies of Princes and rich Men, which being *Embalm'd* after the beſt manner, with odoriferous and aromatic Gums and Spices, had in that Compoſition a mixture of fine *Aloes*, and this any one will the readier grant, who conſiders the manner of the antient *Jews* or *Hebrews Embalming* with *Myrrh*, *Aloes* and *Cinamon*, which they learn'd of the *Egyptians* by living ſo long among them, chiefly differing in this, That the *Hebrews* Anointed or *Embalm'd* their Dead without Exenteration, thereby intending only to render the Body ſweet and free from Putrifaction for a ſhort Time, or 'till its Burial, whereas the *Egyptians* Embowell'd and *Embalm'd* theirs for Eternity. But here ſtill ariſes another Controverſie, *viz.* What is to be underſtood by the Word *Aloes* in Balſamation? Whether *Agalochum* or *Lignum Aloes*, a Wood of a very pleaſant ſmell, or *Aloes*, an expreſs'd Juice from the Leaves of a Plant, a Gum of a ſtrong Odour? Moſt Annotators on the word *Aloes*, mention'd in the Holy Scripture, as in *Prov.* 7. 17. *Cant.* 4. 14. *John* 19. 39. interpret it the *Wood Aloes*, being an excellent ſweet ſcented and aromatic Perfume; and ſince it is alſo of a bitteriſh Taſte, and indu'd with ſome balſamic Qualities, 'tis not abſur'd to think it was us'd together with other Ingredients in *Embalming*, yet according to a phyſical Judgment in this *Art*, we nevertheleſs believe that *Aloes*, the Gum or inſpiſſate

Myrrh, Aloes and Cinnamon.

Juice

Juice of a Plant, ſo manifeſt for its extraordinary and incomparable bitterneſs and efficacy to reſiſt Putrifaction, was one of the chief Ingredients in their Compoſition, for otherwiſe the Scripture would have given a more peculiar ſignification of the Word, to diſtinguiſh the *Wood* from the *Gum:* So that he who determines that both might have been apply'd, one to correct the ill Savour of the other, may commit no great Miſtake, or at leaſt if he thinks, that the *Wood* was chiefly us'd in their perfuming Ointments, and the *Gum* in their *Embalmings.*

The Body being ſtuff'd full of aromatic and ſweet Odours, they ſew'd it up again, and then ſalted it with *Nitre* for the ſpace of 70 Days, as *Herodotus* relates; yet *Diodorus Siculus* ſpeaks nothing of this Salting, but in its ſtead ſubſtitutes the manner of Anointing: Both which Terms of *Salting* and *Anointing* Authors confound one with another, and under the ſame denomination expreſs two different Operations or Works, and yet ſeem to make them perform'd by the ſame Perſons: For thoſe who are ſaid to be the *Embalmers*, are call'd by ſome *Tarichevtæ* or *Salitores*, *a verbo* ταριχεύειν, *Salire* or *Sale durare*, and by others *Pollinctors*, *ab unguendis Cadaveribus quaſi polluti*, *vel a verbo pollingere*, *quod eſt*, *polliendo ungere*, *vel Pellem ungere*, &c. whoſe Office and Buſineſs was to exenterate or embowel the Body, to waſh and cleanſe it, and to ſalt and anoint it. Theſe again, ſome ſay, were much honour'd and reſpected, and others on the contrary, That they were ſo abominated that they would not ſuffer them to live in the City; which latter I am moſt apt to believe, as performing a very vile and ſervile Work, therefore might well be look'd upon

The *Salters* or *Pollinctors.*

as

as polluted Perſons. Who then were the true *Embalmers*, properly ſo call'd, and had in moſt eſteem, I ſhall anon ſhow; but muſt firſt proceed to ſpeak of their *Salination*, and the Virtues and Qualities of *Nitre* and other Salts.

Nitre why us'd in *Embalming.*

'*Bellonius*, Lib. 3. cap. 8. *De Medicato Funere*, tells 'us, the *Egyptians* and other *Eaſtern* Nations, attribu- 'ted very great Virtues to *Nitre* for preſerving the 'Carcaſſes of the Dead, and that notwithſtanding 'other Salts and Aromatics, endu'd with aſtringent 'and exſiccating Qualities, might have the ſame Vir- 'tue, yet ſince none were more efficacious, *Embalmers* 'or Salters were wont chiefly to uſe *Nitre*. Thoſe 'both the *Greek* Hiſtorians and Phyſicians have ſuffi- 'ciently deſcrib'd, but ſince they ſo diſagree about 'this, I think it not improper to treat more particu- 'larly of it. *Firſt*, *Herodotus* tells us, The *Egyptians* 'ſalted the dead Body 70 Days, and afterwards adds 'the uſe and reaſon of it, becauſe, ſays he, Salt con- 'ſumes the Fleſh, and leaves nothing behind it but 'Skin and Bones; whence it appears *Nitre* was in very 'great eſteem among them for preſerving the Dead. 'But now, ſays *Bellonius*, there is ſo great ſcarcity of '*Nitre* in *Europe*, that no Phyſician can ſay he has 'ever ſeen the true, for certainly a Man may be as 'well cheated in that Salt as in any Drugs now 'commonly us'd. Some there are who promiſcuou- 'ſly uſe many Things inſtead of it, and others that 'as erroneouſly aſſert there are two ſorts of it, one 'factitious and another natural, and I very much 'wonder that ſeveral excellent Phyſicians ſhould not 'have taken notice, that the *Saltpetre* we now-a-days 'uſe is not the true *Nitre*: Nor have any of the An-

'cients,

'cients diſtinguiſh'd *Nitre* into artificial and natural, 'one made by Art, and the other a concrete Body 'dug out of the Earth; for all *Nitre* is certainly made 'by Art, after the manner of other Salts, and not 'conceal'd in the Earth, but found above it. Nor is 'there any native *Nitre* dug out of the Earth, altho' 'it may be made from Water; for Rain-Water be-'ing the pureſt, lighteſt and ſweeteſt of all Waters, 'makes the beſt *Nitre*; ſo likewiſe does the *Nile*-'Water, which from the force of its Mud, ſoon con-'denſes the *Nitre*. Now to know where *Nitre* may 'be found, read *Theophraſtus*, Lib. 3. cap. 22. who 'gives this as a very plain Argument, That where '*Palm-Trees* grow in plenty, as they do in *Africa*, '*Syria*, and the like Countries, there the Soil will 'always be Nitrous; for tho' theſe Trees require the 'circum-ambient Air to be hot, that their Fruits may 'ripen, yet they nevertheleſs covet a ſalt Soil to re-'frigerate their Roots; whence we may gather that 'a Virtue in Earth to make *Nitre* is more wanting 'than in Water: But in *Africa Nitre* was cheaper 'than Salt, for tho' Salt was both artificially made 'and dug out of the Rock, yet by reaſon of a Tax 'and Duty upon it, it was not ſo eaſie to be got as '*Nitre*, which naturally concreted in the Vallies, and 'might be had without any Expence; wherefore the '*Arabians*, who liv'd not far from the Sea, and the '*Egyptians*, who had *Nitre* ſo cheap among them, 'us'd it before Salt, which they were forc'd to ſeek 'for and get in more remote Places; nay, they us'd 'to eat *Nitre* with their Radiſhes and Pot-Herbs, after 'the ſame manner as we now do Salt. And thus, ſo 'ſoon as the Inhabitants had firſt made Trial of *Nitre*,

'uſing

'uſing it in their Bread, Pottage, Gruels, with their 'Fleſh and other Food, and finding it wholeſom, 'ſought for no other Salt, but us'd *Nitre* in its ſtead, 'and taught the neighbouring Countries to do the 'like. But the *Macedonians* made their Bread with a 'ſort of *Nitre* call'd, *Chalaſtræum Nitrum, a Chalaſtra* *Chalaſtræum Nitrum.* '*Civitate*, Plin. 13. 10. a pure ſort of *Saltpetre*, which, 'for the moſt part, they rather choſe to make uſe of 'than Salt. *Nitre* took its riſe in many parts of '*Europe*, *Aſia* and *Africa*, but Authors know that of 'one Country from another, by the goodneſs and bad-'neſs of it, tho' *Nitre* in general be commended by 'all, and *Galen* praiſes the *Nitre* of *Berenice* of *Pen-* *Nitrum Berenicum.* '*tapolis* in *Egypt*.

'Thoſe Springs call'd by *Pliny*, *Fontes amari*, on 'the Shoar of the *Red-Sea*, would have had but little 'bitterneſs, had not the Soil been Nitrous. All the 'Fountains likewiſe of *Arabia* are bitteriſh, by reaſon 'of the nitrous Earth thro' which they paſs, and that 'Lake near the City of *Chalaſtra* in *Macedon* affords 'much *Nitre*. Authors call it *Nitri ſpuma*, *Aphro-* *Nitri ſpuma.* '*nitrum*, and by ſeveral other Names. *Galen* orders 'this ſtony Matter firſt to be burn'd, and then levi-'gated to a Powder; whereby it plainly appears our '*Saltpetre* is not *Nitre*. There is nothing more fre-'quently mention'd by *Abſyrtus*, in his Book of Farri-'ery, than *Nitre*; and it was alſo us'd by *Ganea*, and 'the Skilful have obſerv'd many Things to grow ten-'der by *Nitre*, eſpecially the Roots of Herbs, which 'are alſo made whiter by it, and Coleworts and Pot-'Herbs greener. Some call the Flower of the *Lapis Aſſius*, *Nitre*, a kind of Stone of which Coffins were formerly made, which waſted dead Bodies: 'But I

'would adviſe the Reader, ſays *Bellonius*, not to be-
'lieve that *Nitre*, which we ſpeak of, to have any
'affinity with the Salt commonly ſo call'd. *Avicenna*
Armenian Nitre. 'prefers the *Armenian Nitre* before the *Egyptian*, and
Nitre of Buna. '*Dioſcorides* very much praiſes the *Nitre* of *Buna*. The
Nitre of Turkey 'common People daily uſe the *Nitre* of *Turkey*, tho'
'we are nevertheleſs ignorant whence it comes, and
'there is nothing more common among the Mer-
'chants of *Nitria*, *Memphis*, *Conſtantinople* and *Da-*
'*maſcus* than what they vulgarly call *Natron*. It
'grows very plentifully in the *Eaſtern* Countries, and
'is much us'd in Dying Silk and Wool. *Serapio* alſo
'confounds *Borax*, which the Goldſmiths uſe, with
'*Nitre*; but *Nitre* is truly made by the benefit of
'the Soil and the force of the hot Sun, wherefore
Halmirhaga. 'tis call'd by ſome of the *Greeks Halmirhaga*, deri-
'ving its Name partly from its bitteriſh Taſte, and
'partly from its being got out of the Earth at *Ni-*
'*tria*, a City of *Egypt*, ſo call'd from *Nitre*. At *Nau-*
'*cratis* and *Memphis* there are places where *Nitre*
'grows, and where the Water is pour'd into it like
'Sea-Water into Salt-Pits. Between *Memphis* and *Je-*
'*ruſalem* we ſaw a Deſart concreted with *Nitre*, from
'whence ſo great a quantity might be taken, that ma-
'ny Ships might have been eaſily laden therewith;
'which Deſart, ſo concreted with *Nitre*, was longer
'than half a Mile, and when I paſt by it in the Night-
'Time, I thought it had been cover'd with Salt; and
'when the Moon ſhon, it rebounded up to the Pupils
'of my Eyes, and dazl'd them with its ſplendor. In
'it Camels, Horſes and Mules had left the impreſſi-
'on of their Footſteps, and when I lighted off my
'Horſe and had cut ſome of it up, I found it to be of

'the

'the ſame kind which I had before ſeen at *Memphis*. '*Nitre* therefore is not dug out of a Mountain, or 'found in the Cavity of a Subterranean Den, or any 'where cover'd with Earth, but gather'd up a con-'crete Body from the ſurface of a Deſart or ſolitary 'Place, and is to be aſcrib'd more to the Earth than 'Water, by reaſon the Earth has there a kind of ni-'trous Subſtance. When Rain, Fountain or the *Nile*-'Water has ſtood long in a Valley, it at length be-'comes nitrous, by exhaling up to its ſelf a ſalt Mat-'ter or Subſtance from the bottom, which afterwards 'concretes, with the heat of the Sun, and becomes 'much harder than Salt. The whole maſs of *Nitre* 'is not concreted in one and the ſame Day, but gra-'dually and by degrees increaſes and becomes dry. 'The firſt Concretion has no great thickneſs, but 'when wet again with other Water, it adds by 'little and little another Covering. This growing 'harder and harder, ſo long concretes that it at laſt 'becomes a Foot and half thick, by which it comes to 'paſs that the Face of the *Nitre* keeps a certain like-'neſs to cruſted *Cadmia*; for the whole Maſs conſiſts 'of right courſes in equal Circles, and is not divided 'by intricate Windings, which Remark argues, that '*Nitre* ariſes from a level Superficies or concretes in 'a certain ſolitary Place. Moreover the porous *Ni-'tre* is diſſolv'd in Water, but ſo that you cannot ſee 'the leaſt Settlement in it, altho' a great deal of an 'earthy Subſtance be found among it; and as a fur-'ther Argument of the Truth of this, its very Aſhes 'ſhow it contains in it a great mixture of earthy Par-'ticles; for burning once a Pound of crude *Nitre*, I 'found four Ounces of Aſhes remain'd, whereas our

'*Saltpetre*, if it but touch Fire, immediately flames, 'and is in an inſtant reſolv'd into Air; whence we 'collect, that it conſiſts of very ſubtil Parts, for 'tis 'very pungent on the Tongue, has great Tenuity, Three kinds of *Nitre*. 'and plentifully provokes Spitle. There are three ſorts 'of *Nitre*, but that which is of a Roſe-colour, or whi- 'tiſh and porous like Sponge, ſuch as is brought from 'the Iſlands of *Buna*, *Dioſcorides* prefers to the reſt, 'being hard and ſolid for the moſt part like that of '*Egypt*, and which indurates into heaps like Stone, 'which therefore are call'd by the *Greeks* Βυνοί, from 'the reſemblance they have to Hills. The ſecond ſort 'of *Nitre* is not ſo well diſtinguiſh'd by *Dioſcorides* as 'by *Galen*, who is thought to have us'd the name of '*Spuma Nitri* two ways, firſt by dividing the words, 'Ἀφρὸς νίτρου, and ſecondly, by compounding them in- 'to Ἀφρονίτρον, which diſtinction *Pliny* alſo ſeems to 'have obſerv'd where he calls the *Spuma Nitri* by the '*Latin* word *Operimentum*, interpreted by *Avicenna*'s Annotator, *Capiſtrum Nitri*, not becauſe the *Nitre* 'ferments or foams up in an old Valley, or that it is 'in it ſelf a light Froth, but by reaſon the *Spume* of '*Nitre* lyes on the top of the *Nitre*, and flowers of it 'ſelf in Nitre-Works or Vallies in the Day-Time; 'for *Nitre* flowers with the Dew which falls in the 'Night, and then increaſes its Superficies and is per- 'fected in the Day-Time, which Covering therefore 'is rightly call'd by *Avicenna*'s Interpreter *Capiſtrum*, 'but better by *Pliny*, *Operimentum*. Of this *Dioſcori-* *Spuma Nitri.* *des* thus writes: 'That *Spuma Nitri* is beſt which is 'lighteſt, friable, biting and of a purpliſh Colour, ſuch 'as is brought from *Philadelphia* in *Lydia*. The ſe- 'cond ſort is that of *Egypt*, which likewiſe is to be

'had

'had in *Magnetia* in *Caria*. How this Efflorenſcence
'which *Pliny* ſometimes calls *Operimentum*, ſometimes
'*Spuma Nitri*, and at other times *Aphronitrum*, is ge-
'nerated, we have ſhewn before, ſo ſhall next ſhow
'what *Aphronitrum* is, for I diſtinguiſh between *Aphroni-*
'*trum* and *Spuma Nitri*, that is, the *Operimentum* or Co-
'vering. But *Pliny* confounds *Aphronitrum* and *Ni-*
'*trum* together, ſo that I really believe both *Pliny* and
'*Serapio* have taken what they have written of this
'Matter from the ſame Fountains; for *Serapio* ſpeak-
'ing of *Nitre* ſays, There are two ſorts of it, one
'call'd *Nitre*, which is *Saltpetre*, of a reddiſh Colour,
'ſaltiſh and bitteriſh Taſte, ſoon diſcovering its burn-
'ing Quality, and another ſort call'd *Borax*, us'd by *Borax.*
'the Inhabitants of *Yaya* in working up their Bread,
'to make it look clear after 'tis bak'd. But that ſort
'call'd artificial *Borax* is an inciſive and abſterſive
'*Saltpetre*, made from a nitrous Matter, being a
'mixture of Lead and *Kali* mingl'd together and put
'over the Fire, and this ſeems to be nothing elſe but
'that which the Goldſmiths uſe. *Rhaſis* alſo is in a
'manner of the ſame Opinion with *Serapio*, for he
'ſays, of the two ſorts of *Borax*, that which is made
'artificially, and is white and froathy, is much better
'than that of an earthy colour and duſty. It is from
'this that *Tincar* is made and ſeal'd. *Pliny* has not *Tincar.*
'omitted to mention this ſealing as *Galen* and *Dioſco-*
'*rides* have likewiſe done, therefore I will inſert his
'Words the better to ſhow that his ſealing of *Tincar*
'is the ſame with that of the *Arabians*. The next
'Age of *Phyſicians*, ſays he, deliver'd that *Aphronitrum*
'was gather'd in *Aſia*, diſtilling into ſoft Caves or
'Dens, which they call'd *Colycæ*, and afterwards dry'd

'in

'in the Sun. The beſt ſort is that of *Lydia*, which 'is very light and friable, and almoſt of a purpliſh 'Colour, and brought thence in little Cakes or Tro-'chisks, which words ſeem intirely to anſwer thoſe 'of the *Arabian*; for, What can this Author mean 'by Trochisks, but the ſame thing which *Serapio* calls 'little ſeal'd Pieces? But *Rhaſis* adds, That the *Egy-'ptian Nitre* was brought in Veſſels pitch'd over, leaſt 'it ſhould melt; and *Pliny* ſhows, that the next Age 'of Phyſicians deliver'd it was gather'd in *Aſia*. Per-'haps in the Time of *Dioſcorides*, and alſo before his 'Time, they did not uſe to Seal the *Spuma Nitri* and '*Aphronitrum*. *Pliny* gives the Preference to the *Ly-*
Lydian Nitre. '*dian*, and, moreover, when he deſcribes the Marks of 'chuſing it, he gives the ſame to the *Aphronitrum* as '*Dioſcorides* does to his Ἄφρο νίτρον. But that I may 'ſpeak freely what I know of thoſe three, they all 'proceed from the ſame Maſs, altho' from the diffe-'rent Places and Earth, they acquire a different co-'lour, for ſome are of a Roſe-colour, and others white. 'The *Operimentum* or Covering falls in *Lydia* and '*Egypt*. The greateſt uſe of *Nitre* in *Laconia* is for 'ſcouring Bodies. But ſince the Maſs of *Nitre*, when 'long kept in Houſes, conſumes and waſtes away by 'degrees, inſomuch that that which was before hard, 'becomes gradually ſoft and crumbling, more-eſpeci-'ally if it be kept in a moiſt place, nevertheleſs it does 'not diſcontinue being a Maſs or Lump, but only 'becomes ſofter than *Nitre*. Phyſicians, when they 'remark or take notice as it were of a certain kind of '*Metamorphoſis*, of that which was before hard, ſo 'eaſily to become ſofter, think its Name ought to be 'chang'd, and its Virtues aſcrib'd apart. But that

'which

'which I have ſaid concerning the alteration of *Nitre*, 'I have found true by experience, in ſome I brought 'with me out of the Eaſtern-Countries; for having 'given a great part of it to my Friends, ſome of them 'complain'd it was turn'd to Powder, and others, who 'had kept it in a moiſter place, that it was grown 'ſofter, and had chang'd its Colour. *Pliny*, Lib. 31. 'cap. 10. ſays, The Nature of *Nitre* is not to be 'eſteem'd very different from Salt, and this he the 'more diligently aſſerts, inaſmuch as thoſe Phyſicians 'who have written of it, were ignorant of its true 'Nature, altho' none has written more carefully of 'it than *Theophraſtus*. He ſavs, moreover, ſome *Nitre* 'is made in *Media*, the Vallies growing white and 'hoary with dryneſs. After the Rain or Fountain-'Water is exhal'd from it, it is condens'd by the Soil, 'and converted into *Nitre*. Hence appears, as I ſaid 'before, that thoſe are very much deceiv'd, who re-'port *Nitre* to be a certain Subterranean Matter like 'to Metal. *Pliny* afterwards adds, That the ſort of '*Nitre* call'd *Agrium*, in *Thrace* near *Philippi*, is leſs 'mix'd with Earth than any other ſort; but I dare 'affirm *Nitre* is now no longer made in *Thrace*, for 'when I travell'd thither, and to and fro in the *Phi-'lippian* Country, that I might ſee this *Nitre*, I could 'find none either about the Ruins of the before-men-'tion'd City or the adjacent Region. The *Chalaſtræan* *Chalaſtræum Nitrum.* '*Nitre* took its Name from the City *Chalaſtra*. This I 'believe to be that ſort which *Alexander* call'd *Bucepha-'lum*, from the Name of his Horſe. Nitrous Waters, 'ſays *Pliny*, are found in many places, but without any 'Power of condenſing, which agrees with what I have 'already ſaid, that all nitrous Waters will not make

'*Nitre*,

'*Nitre*; ſo likewiſe all nitrous Earth, altho' Water 'be pour'd over it, will not make *Nitre*, for 'tis ne- 'ceſſary it ſhould have a Virtue of thickning by the 'Sun, therefore this Virtue is believ'd not to be wanting 'in the Water, but in the Earth, for 'tis certain *Nitre* 'may be made out of the lighteſt, pureſt and ſweeteſt 'Water. *Nitre* is very heavy in it ſelf, for it ſinks in 'Water like a Stone. The beſt *Nitre*, ſays *Pliny*, is
Nitrum Chalaſtricum. 'very plentiful in *Macedonia*, and is call'd *Chalaſtri-* 'cum, being white and pure like to Salt. The Lake 'is nitrous, and out of its middle a ſweet Fountain 'flows; there *Nitre* ſwims, about the riſing of the 'Dog-Star, for nine Days together, and in as many 'ceaſes, then ſwims again, and afterwards ceaſes again, 'by which 'tis apparent the heat of the Sun condenſes 'the *Nitre*, provided the Nature of the Soil be anſwer- 'able, as *Pliny* witneſſes in theſe words: The Nature 'of the Soil is what breeds *Nitre*, as is apparent, 'in that where it is wanting, neither Salts nor Showers 'avail any thing. This is alſo very wonderful, that 'tho' the Spring be always ſeen to flow, yet neither 'does it increaſe the Lake nor run over; but if it 'Rains in thoſe Days in which it is bred, the *Nitre* 'will become more Salt, and worſe if the *North-* 'Winds happen to blow, for they violently ſtir up 'the Mud: In this place indeed 'tis produc'd, but
Egyptian Nitre. 'more plentifully in *Egypt*, tho' a worſer ſort, for 'tis 'of a dark colour and ſtony. It is made almoſt in 'the ſame manner with Salt, only they let the Sea run 'into their Salt-Pits, but the River *Nile* into their '*Nitre*-Works. The *Nile*-Water being drawn off 'they dry it, and again infuſe it in *Nitre*-Water 40 'Days ſucceſſively, but if it Rains they add leſs of

'the

'the River-Water. So ſoon as it begins to condenſe, 'it is taken away leaſt it ſhould be diſſolv'd in their '*Nitre*-Works, but if laid up in heaps it will keep. 'Thus much *Pliny* ſpeaks of *Nitre*, which abundantly 'ſhows it is no where dug in any Mountain or Soil, 'but as I have ſhown before, immediately ſo ſoon as 'it has begun to condenſe, and it Rains, they take it 'away, and lay it up in heaps, that it may laſt, for 'otherwiſe it would be melted by the Rain in their '*Nitre*-Works. What *Pliny* ſays afterwards ſeems 'obſcure, *viz.* That the thinneſt part of *Nitre* is beſt, 'and conſequently the Efflorenſcence is better, never-'theleſs the foul ſort is uſeful for ſome Things, as for 'dying Purples, Scarlets, *&c.* by which words 'tis 'evident he means two ſorts of *Nitre*, one very fine 'call'd *Spuma Nitri*, which he prefers for the beſt, *Spuma Nitri.* 'and another courſe, us'd for dying Colours. The '*Nitre*-Works in *Egypt* are very famous, and were 'wont to be only about *Naucratis* and *Memphis*: 'The worſt are about *Memphis*, for there it lapifies in 'heaps, and from that cauſe many Hillocks are ſtony, 'of which they make Veſſels. They alſo very fre-'quently boil it with Sulphur upon Coals till it is 'melted, and uſe it in thoſe things they would have 'keep a long while. There are *Nitre*-Works where it 'comes out reddiſh from the colour of the Earth. 'Thus far of *Nitre*; next *Pliny* mightily commends 'the Efflorenſcence of *Nitre*, yet ſays, The Ancients 'deny'd it could be made, but only when the Dew 'fell and the *Nitre*-Places were pregnant, but not 'when they brought forth, therefore could not be 'done by haſtning or ſtirring up altho' it fell. Others 'think it was bred by Fermentation, *&c.* Thus far

of *Nitre* according to *Bellonius*, *Pliny* and others.

Pickle made of *Nitre.*

Now this is generally agreed on, that after the Body was ſtuff'd with ſweet Odours, Gums and Spices, it was macerated in a ſort of Pickle, the Compoſition of which, tho' unknown to us, is aſſerted by moſt of the Ancients to be made of *Nitre*. Nor is it proper for us, ſay *Penicher*, *Traite des Embaumemens*, p. 83. to explain one Obſcurity by another that is greater; ſince this *Nitre*, ſo famous and mightily boaſted of by the Ancients, is at this Day a Miſtery, for the more one endeavours to ſhow its Origin, by examining the different Deſcriptions given it, the more reaſon one has to doubt of its Exiſtence. In the firſt place, they

Different *Opinions* of *Nitre.*

agree not in one point among themſelves, either as to its Colour, Figure or Quality; for ſome ſay 'tis white, others that 'tis red, and others again that 'tis of a Leaden or Aſh-colour: Some there are who will have it of a porous Subſtance like a Sponge, others that 'tis ſolid and compact, and others that 'tis ſhining and tranſparent like to Glaſs. Nor do they leſs diſſagree about its Virtue than its Form and Colour, for ſome ſay 'tis of a cold Nature, and others that it has a Cauſtic Quality, as *Herodotus*, who ſays, that it conſumes the Fleſh in ſuch manner that it leaves nothing but Skin and Bones. Wherefore, after ſo many Contradictions and different Deſcriptions of the nature of this Mineral, what can we believe for certain? Have we not juſt reaſon to doubt that this *Nitre* is but pretended? How ſhould it come to be inviſible if it were a Mineral? And again why ſhould we not have it, if it be produc'd after the manner of our common Salt? The Sun, Moon and other Planets, as alſo the Earth have not ceas'd ſince their Creation to obey yearly ſuch

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Orders as the Divine Providence has preſcrib'd them, and their Productions have daily been the ſame from one Age to another. The Earth is the ſame Matrix for the formation of Vegetables and Minerals, and the Sun has not refus'd its Influences for their Generation. What therefore can be the reaſon, or by what accident ſhould we at preſent be depriv'd of ſo precious a Salt? We cannot ſee why it ſhould be ſo loſt as never to be repair'd; but it is alſo reported that the true *Cinnamon*, *Bdellium*, *Coſtus Amomum*, *Balſamum verum*, *Malobathrum*, *Sal Armoniac*, *Myrrha*, and ſeveral Mineras, Gums and Plants are loſt, yet certainly it is not ſo, but only the Knowledge and Uſe of them loſt to many People; or perhaps they may not be found in thoſe places where they were wont to grow, yet may be had in others, which often happens; ſo that they do not entirely Periſh, but only change their Soil, by which means it may come to paſs they may not commonly be known, and ſometimes it happens they appear with a different Face, by reaſon of the diverſity of the Place and temperature of the Heavens; wherefore, as St. *Chriſoſtom* rightly concludes, none of thoſe Subſtances or kinds of Things, which GOD has created from the beginning of the World, have ever been wanting or will ever periſh. *Et Benedixit illa DEUS, & dixit, Creſcite & multiplicamini: Verbum enim illud in præſentem uſq; diem illa conſervat, & tantum Tempus præteriit, neq; unum horum Genus imminutum eſt; nam Benedictio DEI, & Verbum quod dixerat, ut ſubſiſterent & durarent, illis contulit.* *And GOD Bleſſed them and ſaid, Be fruitful and multiply: Which Word has preſerv'd them even to this preſent Day, ſo that the Time only is paſs'd away, but not the leaſt kind of them has periſh'd; for the*

Bleſſing of GOD, and the Words which he ſpake, made them that they ſhould endure for ever.

The *Nitre* of the *Ancients* the ſame with our *Saltpetre.*

The *Nitre* therefore of the Ancients ſo renown'd, may be the ſame with our *Saltpetre*, as *Schroder* and the learned *Etmuller* think, and *Clarke* more particularly in his *Natural Hiſtory* of *Nitre*, p. 12. aſſerts, That the *Nitre* of the Ancients is the ſame with Ours: In which, ſays he, altho' we diſſent from ſome learned Philoſophers, as *Matthiolus*, *Bellonius*, &c. yet are there others as learned with whom we agree, ſuch as *Cardanus*, *Caſimirus Siemienowicz Eques Lithuanus*, and more particularly alſo may be mention'd the Ingenious Mr. *Henſhaw*, who has learnedly prov'd this Aſſertion to the *Royal Society*. But not to inforce this Opinion only by Authority but Reaſon, we affirm this to be the ſame from its Nature; for the Thing is yet in Being, and this bearing its Name may not unjuſtly challenge its Nature: And that this was known to the Ancients (as we affirm their *Nitre* is to us) the Teſtimony of *Pliny* plainly evinces, as the before-mention'd learned Author *Caſimirus* obſerves, *viz. Aperte enim Salem hunc, qui in Cavernis ſua ſponte in Rupium Superficies erumpebat, Florem & Spumam Nitri, Salemq; petroſum vel Petræ nominat.* But the Ancients ſeem not to obſerve this Ἀφρόνιτρον or Efflorenſcence of *Nitre* on Walls, and in Houſes on Floors, as we do, they having had it in open Fields, tho' we have not, neither was it ſo much in uſe with them as with us, and this gave occaſion for the new Name of *Sal-petræ* to be given to the old *Nitre*. Now, tho' by *Pliny*'s and other antient Authors deſcriptions of *Nitre*, when compar'd with ours, they may ſeem to differ, yet may it not be a real difference, but only in degrees of purity, the like whereof we may ſee in

Sugar

Sugar and Salt, which by artificial Refining are made one and the ſame; and as it bears the ſame Name, ſo has it the ſame Qualities and Virtues, and was antiently us'd both by *Galeniſts* and *Chymiſts*. Now it was this no doubt the Ancients us'd in their Aliments inſtead of common Salt; and 'tis by ſome affirm'd that Roots grow whiter if boil'd therewith, and Herbs greener: Moreover, 'tis well known to us Moderns that *Nitre* or its Salt, ſeparated in the Refining, gives a red colour to Neats-Tongues, Coller'd Beef, Bacon, *&c.* adding to it alſo a more ſavoury Taſte, which does thereby both invite and pleaſe the Appetite.

Nitre us'd in *Cookery.*

Thus far of *Nitre* according to the ſeveral Opinions of the before-mention'd Authors; but what the Compoſition was, where-with the Ancients pickl'd the Body, whether with *Nitre* or Salt, is not as yet determin'd. *Herodotus* and divers others affirm it was ſalted with *Nitre*, yet ſome think the Virtue of Salt more commendable, finding it of ſo great uſe in preſerving Fleſh and Fiſh; others again do not think Bodies become unperiſhable by Salting, but are only preſerv'd for ſome Months or Years, and if freſh Pickle be not added, or any part of the Body happen to be expos'd to the Air, it ſoon corrupts and ſtinks, for the Moiſture of the Air diſſolves the imbib'd Salt, and this iſſuing forth the Body ſoon periſhes. This is farther remarkable from a Story of *Baronius* in his Annals, of a Body found in a Subterranean Cave, full of ſalt Water, in the Mountains of *Saltzburg*, which was whole and incorrupt, the Skin white, the Eyes open and lively, and the whole remaining, with all its parts, firm and hard as a Stone, yet in three Days Time, being as it were impatient of the Air, it turn'd into Water and

A *Body* found *Perſerv'd* in a *Salt-Pit.*

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periſh'd. From this Story we may learn that ſalted Bodies, altho' they reſiſt Corruption for a ſhort Time, yet at length periſh; nevertheleſs Salt, or ſuch things as are Analagous to it, if us'd with other Balſamics, afford ſome help in the *Embalming* of Bodies, whereby they are not diſpos'd to the ſame Fluxion, as both Reaſon and Experience teach, and perhaps *Nitre* being a more ſolid Body and not ſo apt to diſſolve in the Air, might alſo on that account be preferr'd by the *Egyptians.* However, whether *Salt* or *Nitre* be to be underſtood by this Work of *Salination* needs not much to be diſputed, ſince both, by their known balſamic Virtue and innate Siccity, may aſſiſt in this Operation, even as in the preparing *Engliſh* Hams, *&c.* we are wont to uſe them mix'd together, the one perhaps being more peircing and the other more durable, the former to give a grateful Taſte, and the latter a pleaſant Colour. But, as we cannot readily grant, that the *Salting* us'd by the *Egyptians*, was effectual enough to preſerve Bodies without Balſamic Medicines, ſo neither can we, that any means beſides could hinder its Extraction or Diſſolution, and therefore I am the more inclinable to think, *Firſt*, That they did not dry-ſalt the Body, but macerated it in a liquid Pickle, which equally ſurrounded it every-where, and peirc'd deeper thro' the Pores of the Skin; and when they had let it infuſe for a convenient Time, they anointed it with Oil of *Cedar* for 30 Days together, as *Diodorus Siculus* relates, and afterwards with *Myrrh, Cinamon* and other Drugs, which Salting and Anointing took up in all 70 Days, according to the Account of *Herodotus.* The latter Ointment was us'd as well to give the Body a ſweet Smell as to Preſerve it; but, tho' the for-

Salt us'd with *Balſamics* preſerves *Bodies.*

former was held of great efficacy for that purpoſe, yet is it a thing as difficult to recover in theſe our Times, ſays *Penicher*, as it is to find out the Compoſition of the Pickle we have been ſpeaking of, nevertheleſs we muſt make ſome attempt therein. Firſt then, we will take notice of the different Appellations, by which the Ancients have us'd to expreſs this Matter, calling it by the ſeveral names of a Gum or Roſin, a Liquor or Juice, an Oil or Ointment, and laſtly a Pitch; but which of all theſe they meant by the Word *Cedria* will be better underſtood from a Deſcription of that Tree, together with the ſeveral ſorts of Juices extracted from it, and their Uſes and Virtues. 'Tis true, as ſome Authors have ſaid, a Matter ſo call'd may be drawn from other Trees, ſuch as *Larch*, *Pine*, *Birch*, *Cypreſs* and *Juniper*; but that which we mean is from the great *Cedar*, whoſe Leaves never fall, and which bears Fruit all the Year round. Its Wood, of all others, is eſteem'd the leaſt corruptible, and conſequently, ſays *Pierius*, is the *Hieroglyphic* of Eternity. The Ark of the Covenant, the Temple of *Solomon*, and that of *Diana* at *Epheſus*, were all built with it, and for the ſame reaſon the *Egyptians* often made their Coffins of it: The Ancients alſo us'd to anoint the Leaves and Covers of their Books with its Oil, thereby to defend them from Moths, Worms and the injuries of Time, whence it came to be ſpoken Proverbially of ſuch a one as had deſerv'd to be recorded to Poſterity, *Cedro digna locutus*, in that his Writings were thereby preſerv'd from periſhing. Now this Tree affords three or four different ſorts of Liquors or Juices: *Firſt*, A thick, but clear Gum, of a good tho' ſtrong Odour, being a Tear that drops from young *Cedars* after their Barks

Cedria what.

are

are pill'd off, and this is what they properly call'd
Gum of Cedar. *Cedria.* *Secondly*, A ſort of Liquor drawn from the
Liquor of Cedar. ſaid Wood, call'd by the *Syrians Cedrum*, and which are the firſt droppings of theſe Branches of *Cedar* when one burns them, for that which comes laſt is
Pitch of Cedar. the *Pitch* of *Cedar*, being prepar'd after the ſame manner with other Pitch, as you may find deſcrib'd in *Bellonius de Medic. Funer.* p. 40. *Laſtly*, There is an
Oil of Cedar. *Oil* of *Cedar*, expreſs'd from the warm'd Fruit of this Tree, and call'd by *Pliny* and *Delachampius*, *Cedrelæon*, as it were *Cedri-oleum*. Theſe ſeveral Liquors have been ſo confounded by Authors, as to have been taken indifferently for one another, which perhaps was becauſe they have almoſt all the ſame Virtues; yet I ſuppoſe the *Egyptians* might adapt the Uſe of them according to their ſeveral Conſiſtencies, and therefore employ'd the Gum with other Drugs in ſtuffing the Body, the firſt diſtill'd Liquor in their Injections, and the *Oil*, as more valuable, for their Anointings; or elſe might uſe the *Tar* or *Pitch* after the ſame manner as *Aſphalt* and *Piſſaſphalt*, for the inferior ſort of
Virtues of Cedar. People. Now in reſpect to the Virtues of *Cedar*, beſides that it heats and drys powerfully, it has likewiſe this particular and remarkable Quality, that after the nature of Septic and Eſcharotic Medicines, it corrodes and conſumes the Fleſh in a very ſhort Time, if apply'd to a living Body; but, on the contrary, is a ſovereign Preſervative for the ſame Body the very moment 'tis depriv'd of Life; for conſiſting of hot, dry and ſubtil Parts, it conſumes all ſuperfluous Humidity, the cauſe of Putrifaction, and thereby preſerves the dead Body, whereas in living Creatures, being rarify'd and put in action by the natural Heat, it diſunites

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their Parts and consumes them. Those antient Physicians *Dioscorides*, *Galen*, *Paulus*, *Aetius* and *Aegineta* have all asserted, That the Nature of *Cedar* was such as to preserve dead Bodies, but would consume the Living, whereupon, they not without reason have term'd it, *The Life of the Dead*, and *The Death of the Living*. Likewise *Diodorus Siculus* tells us, the *Egyptians* anointed the Bodies they were to *Embalm* with Oil or Ointment of *Cedar*, for the space of 30 Days; whereas, *Herodotus* gives us a quite different Account, how that, without cutting open the Belly and pulling out the Entrails, they injected up the *Anus* Clysters of Oil or Juice of *Cedar*, and then salted the Body 70 Days, at the end of which they squeez'd out the Clysters, which had such Virtue and Efficacy, that they brought away with them all the Guts and Bowels wasted. But in answer to this, *Clauder in Methodo Balsamandi*, p. 58. says, he cannot but believe that this Author had forgot to mention somewhat necessary to be done besides, and *Nardius* laughs at it as a ridiculous Story, to imagine how these Clysters should spare the fleshy Parts, but rot the Bowels. But grant an intire Efficacy to this Balsamic Liquor, thus Clysterwise immitted into the Intestins, yet since it is well known to Physicians, that Medicines, this way exhibited to the Dead, immediately flow out again, the nervous and fibrous Parts, which before were us'd to retain them, operate no longer by reason of their Stupor and defect of Spirits. I cannot see, says *Clauder*, how a Clyster can be contain'd in a dead body so as to perform its Work, or if it should be intruded up by force, it cannot so quickly penetrate to the superior Parts; for it must waste the *Mesentery*, *Liver*, *Spleen*,

Clysters of *Cedar* and their *Operation*.

Stomach and *Guts* before it can aſcend into the Cavity of the Breaſt, by which time its Contents will be putrify'd, and that more-eſpecially ſince nothing beſides was done to prevent Corruption, but an external *Salting*. Wherefore, as was ſaid before, he muſt needs have miſtaken the Proceſs, and perhaps if Bodies were *Embalm'd* this way with *Cedar* (which *Nardius* utterly denies) without Inciſion and Exenteration, it might be perform'd by filling the Head, Breaſt and Belly with Pitch of *Cedar* (the way of doing which I ſhall hereafter ſhow) and then infuſing and macerating the Body in its liquid Juice or Oil: And that the *Egyptians* us'd to *Embalm* Bodies with *Cedar*, appears farther from their preſerving *Crocodiles*, *Hawks* and other Animals, which they worſhipp'd, with *Nitre* and the *Liquor* of *Cedar*, and afterwards anointing them with odoriferous Unguents, they bury'd them in Sacred Places: *Diodorus Siculus*, Lib. 5. cap. 2. ſays, the *Gauls* were wont to depoſite the Heads of their ſlain Enemies, that were of any Quality, in Cheſts, having firſt *Embalm'd* them with Oil of *Cedar*, &c.

Animals Embalm'd with Cedar.

The third ſort of *Embalming*, us'd for the poorer ſort of People, was perform'd, as *Herodotus* tells us, by waſhing the Belly, and then drying it with Salt for 70 Days, after which 'twas deliver'd to be carry'd away. Now, as *Clauder* ſays, if this was done without Exenteration, it appears the leaſt probable of all, as daily experience ſhows; therefore we muſt look on that Hiſtorian as too credulous in the Relation of ſome Things, and perhaps as one that had forgot other Operations to be done, or medicinal Species to be added: But if the Belly was open'd and thoroughly waſh'd and cleans'd, the Bowels flung into the River

or

or elſe bury'd, and the Veſſels empty'd of their Blood and Juices, and then the Body ſalted and dry'd in the Sun, it might propably be render'd very hard and durable, and not liable to diſſolve or melt by any Damps or Moiſture, *Egypt* being a warm Country, and enjoying a perpetual Serenity of Air, even as Fleſh and Fiſh when ſalted and dry'd in the Wind, Sun or Smoak, *&c.* may be preſerv'd for ſome Years, if kept in a dry and warm place. *Diodorus Siculus* ſpeaks nothing of this third ſort of *Embalming*, and *Gabriel Clauder*, *Johannes Nardius*, *Bellonius*, and other Phyſicians aſſert, there were only two ſorts, one for the Rich and Noble, perform'd after a more accurate and coſtly manner, and another more vile for the poorer Sort; for *Nardius* is of Opinion, that which was ſuppos'd to be perform'd with *Cedar*, was only a cheat of the *Libitinarii* to pick the Pockets of the richer People; the firſt ſort being perform'd with odoriferous Gums and Spices, and the latter with a ſtrong ſcented Bitumen call'd *Aſphalt*, or for want of that with *Piſſaſphalt*, which things are not mention'd in the Accounts of *Herodotus* and *Diodorus Siculus* relating to *Embalming*; yet from the occular Demonſtration of ſeveral eminent Phyſicians, and their Experiments and Diſſections of ſuch Bodies as are commonly brought over for *Mummies*, it is plainly prov'd they were prepar'd with this Bituminous Matter, therefore we will next deſcribe what that is. Now ſeeing Authors ſo much confound *Aſphalt* with *Piſſaſphalt*, and thereby become miſtaken even in the word *Mummy*, I think it very neceſſary to ſhow their differences, they being two ſorts of *Bitumen* that were commonly us'd by the *Egyptians* in their *Embalmings*.

Only two ſorts of *Embalming*.

Asphalt. First then of *Asphalt*, a natural *Bitumen* of a viscous and glutinous Substance, which swims on the surface of the Lake *Asphaltites* in *Palestine* (above 100 Miles from *Damiata* in *Egypt*, whereas *Le Bruyn* is grosly mistaken when he makes it but two *Italian* Miles, as before quoted, *p.* 143.) and being driven by the Winds on the Shoar, there condenses by the heat of the Sun, and becomes tough and hard like Pitch. There is also *Bitumen* found in several other places, as *Dioscorides* relates, *viz.* in *Phœnicia*, *Babylon*, *Sydon*, &c. But this which comes from the Lake *Asphaltites* in *Judea*, thence call'd *Bitumen Judaicum*, is the best of all, being clean and shining, of a black or purplish Colour, of a strong Smell, and that may easily be burn'd and crumbl'd between the Fingers. With this *Asphalt* were *Embalm'd* those of a middle sort, but by reason it was of too dry a Substance, *Naptha* and liquid *Bitumen*, or *Oleum Petroleum* were usually added to it by melting over the Fire, and then the Body being boil'd therein, the *Embalming* was finish'd according to the accustom'd manner: To this purpose Authors give these Reasons for the use of *Asphalt*, that by its astringent and exsiccating Nature, it restrains that moisture which would lead to Corruption, and no less by its balsamic Quality and Viscosity hinders the fluid Atoms of the Air from penetrating the internal parts of the Body, thereby opening a way for its Dissolution. In like manner the poorer Sort were *Embalm'd* with *Pissasphalt*, made fluid by some of the above-mention'd Oils; and seeing likewise there were said to be two kinds of this, one Natural and another Artificial, we will next enquire into them:

How us'd in Embalming.

Natural Pissasphalt. The Natural *Pissasphalt*, according to *Dioscorides*, *Vale-*

Valerius Cordus his Commentator, and others, is a kind of *Bitumen* flowing from certain Mountains call'd *Ceraunii Montes* in *Apollonia*, near the City *Epidaurus*, now *Raguſa*, whence being carry'd by the impetuoſity of the River, it is caſt on the Shoar and there condens'd into Clods, ſmelling like to a mixture of *Pitch* and *Bitumen*, from whence it came to be term'd by the *Greeks Piſſaſphaltos*, *a* πίσσα, *vel* πίτλα *pix*, & ἄσφαλτος, *Bitumen, quaſi dicas Pici Bitumen*, and had the ſame Virtues with *Pitch* and *Bitumen* or *Aſphalt* mix'd together. 'Tis brought in great Plenty from *Valona* to *Venice* for pitching Ships, which it admirably performs if mix'd with the Pitch of *Pine-Trees*. 'Tis alſo brought from *Dalmatia*, being there dug near *Leſina*, not far from *Narenta*, and is likewiſe found in *Hungary*, where the Inhabitants call it *Foſſil* Wax; moreover 'tis to be had in *Tranſilvania*, and the *Germans* name it **Erdtwachs** and **Bergwachs**, that is Wax generated in the Earth or Mountains. The *Spaniards* likewiſe call it, *Cera de minera*, mineral Wax, perhaps from its Conſiſtency; but the *Arabians* term it *Mumia*, whence, it may be, *Embalm'd* Bodies came to be call'd *Mummies*, from their being preſerv'd with this *Piſſaſphalt*, and this we are the more apt to believe, ſince the true *Aſphalt* or *Bitumen Judaicum* was very ſcarce, nor is it now to be had in the Shops, as ſome believe, but *Piſſaſphalt* is ſold in its ſtead. *Braſavolus* thinks thoſe dry'd Bodies of the *Arabians* and other Nations, brought to us from *Syria* and *Egypt* for *Mummies*, were only fill'd with *Piſſaſphalt*, inaſmuch as being the poorer ſort of People in thoſe Countries, they could not be ſuppos'd to afford the expence of a better *Embalment*, for the Rich and Noble, whoſe Bodies were *Embalm'd* more coſtly with *Myrrh*, call'd *Mummy*.

Myrrh, *Aloes*, *Cinamon*, *Balſam*, *Saffron*, and the like, were ſo carefully inclos'd in their private Sepulchres, that it was not only a very difficult matter to get at them, but alſo more rare to bring any of them over; whereas the Bodies of the Poor and Ignoble, ſtuff'd only with *Piſſaſphalt*, of ſo mean a price and after ſo ſlight a manner, were to be come at with little trouble and leſs ſuſpicion. Thus the *Syrians* and *Egyptians* were wont to condite their Bodies, and the *Arabians* alſo, from what *Matthiolus* could learn from their Writings, eſteem'd *Mummy* to be *Piſſaſphalt* rather than *Aſphalt*, for, as *Avicenna* writes, *Mummy* performs the very ſame thing as *Aſphalt* does, when mix'd with *Pitch*; from whence we may eaſily conjecture, that the Bodies were only prepar'd with *Piſſaſphalt*. With this alſo *Serapio* agrees, who, diſcourſing of *Mummy*, according to the Authority of *Dioſcorides*, delivers the very ſame words as he does of *Piſſaſphalt*, affirming, there is *Mummy* or *Piſſaſphalt* in the Land of *Apollonia*, which, deſcending from the Mountains by the courſe of the River, is caſt upon its Banks, and there coagulated like Wax, having the Smell of *Pitch* mix'd with *Aſphalt*, with ſome *Fætor*, and its Virtue is like to *Pitch* and *Aſphalt* mix'd together, whence 'tis alſo thought our *Mummy* is rather *Piſſaſphalt* than *Aſphalt*; for altho' *Strabo* ſays, The *Bitumen Judaicum* was us'd for preſerving Bodies, nevertheleſs he does not deny but they mix'd *Pitch* with *Bitumen*, which makes an artificial *Piſſaſphalt*; but *Serapio* and *Avicenna* knew theſe Mixtures very well, ſince not only the *Syrians*, but, their Countrymen the *Mauritanians* alſo made uſe of it. Alſo that which is ſold to us for *Mummy*, is only the Body of an *Egyptian*, *Arabian*, or the like, *Embalm'd*

Bodies only prepar'd with *Piſſaſphalt.*

Artificial *Piſſaſphalt.*

with

with *Piſſaſphalt*, neither is it always properly ſo, ſays *Struppius*, for they ſometimes us'd to lay the Bones of a Human Body in their proper places, and pour'd over them melted *Piſſaſphalt*, which working into the natural form and ſhape of the Body, they ſent over for *Mummy*, and ſuch is that which is brought to us even at this Day, having no particle of *Myrrh*, *Aloes*, *Balſam*, &c. mix'd with it, as manifeſtly appears from its Smell, Taſte and Colour.

Sophiſticate *Mummy.*

Thus having ſhew'd how the *Egyptians* preſerv'd their Dead after ſeveral ways, as by *Salination* with *Aromatics*, *Salination* with *Cedar*, *Aſphalt* or *Piſſaſphalt*, and by *Salination* with *Salt* alone, according to the Accounts of *Herodotus*, *Diodorus Siculus* and the Obſervations of other Perſons upon them, I will next add ſome other Remarks concerning the Nature of their *Embalmings*, and the reſpective Works of the ſeveral Perſons employ'd therein; likewiſe, the manner of Rouling, Painting and Dreſſing their Dead, with the Ceremonies of Judging them, ferrying them over the Lake, keeping them in their Houſes, ſetting them at their Tables, pawning them, *&c.*

An *Office* of *Embalming.*

Firſt then, we will ſuppoſe the *Egyptians* had a certain Temple or Office wherein all Things were kept in order for *Embalming* a Body, to which there belong'd, and where there reſided all ſorts of Perſons who perform'd any particular part of that *Art*, as Waſhing, Salting, Anointing, *&c.* or elſe prepar'd any kind of Neceſſaries for the Funeral Pomp. Now theſe were diſtinguiſh'd by the ſeveral Names of a *Prieſt* or *Phyſician*, an *Embalmer* or *Surgeon*, a *Pollinctor* or *Apothecary*, a *Diſſector* or *Anatomiſt*, a *Salinator* or *Salter* and a *Deſigner* or *Painter*, alſo Νεκροκόμοι, a *Dreſſer* of

of the Dead, and Ἐνταφιαστής, one that furniſh'd all Neceſſaries for the Funeral, and bury'd the Body, being call'd in *Latin Libitinarius:* That there was ſuch an Office, appears not only from theſe ſeveral Perſons, mention'd by *Herodotus* and *Diodorus Siculus*, who were employ'd therein, and either profeſs'd the *Art of Embalming*, or perform'd ſome other part belonging to the Funeral Pomp, but is alſo prov'd from their ſaying, *That the dead Body was carry'd out to be Embalm'd*, which plainly implies ſome certain place allotted for that purpoſe. Firſt therefore, we will ſuppoſe
The *Clerk.* there belong'd to this Office a Clerk, who ſhew'd, the Friends of the Deceas'd, Patterns of all ſorts of things belonging either to the *Libitinarii* or Furniſhers of the *Funeral*, or to the *Curatores Corporis*, the *Embalmers*, who having agreed with them after what manner, and at what Price they would have it done, enter'd it into a Book, and took care to ſee it perform'd accordingly. The Preſident or Head of this College, we take
The *Phyſician.* to be one who was both a *Prieſt* and *Phyſician*, and therefore was highly Honour'd, and had in the greateſt Eſteem and Reſpect. As a *Prieſt* he was qualify'd to inſtruct the ſeveral Officers in all Funeral Rites and Ceremonies, and confirm the People in the *Metempſychoſis*, upon which thoſe Matters were grounded: As a *Phyſician*, being skill'd in the *Art of Embalming*, and the Nature of all Vegetables and Minerals, he preſcrib'd balſamic Medicines and odoriferous Unguents for the *Apothecary* to compound and apply purſuant to his Directions, and inſtructed the *Surgeon* how to perform the manual Operation. That there was a *Phyſician* made uſe of in *Embalming*, appears very plainly from the Second Verſe of the 50th Chapter of *Geneſis*,

neſis, where *Moſes*, ſpeaking of the Death of *Jacob*, ſays his Son *Joſeph commanded his Servants, the Phyſicians, to Embalm his Father, and the Phyſicians Embalm'd Iſrael*; where by *his Servants, the Phyſicians*, ſeems to be meant either thoſe properly belonging to his Perſon, it being antiently a Cuſtom for Princes and Noble Men to have ſuch in their Families to wait upon and take care of them, or by the Repetition *The Phyſicians Embalm'd* Iſrael, might be meant thoſe of the *Office*, ſince *Joſeph*, being Viceroy of *Egypt*, might well command them, they being all his Servants and in ſubjection to him. This leads me to digreſs a little in order to give a further Account of the *Embalming Jacob*, whereby will appear how far thoſe Heathen Writers before-mention'd agree with the *Scripture*. *Embalming of Jacob.* Firſt then there was a great neceſſity for *Embalming Jacob*, by reaſon his Body was to be carry'd a great way to his Sepulchre, and both *Herodotus* and *Diodorus Siculus* tell us, there were thoſe in *Egypt* that profeſs'd the Art of preſerving Bodies from Corruption, which 'tis plain was part of the Phyſicians Emploiment, for the word *Ropheim* (which we Tranſlate *Phyſicians*) conſtantly ſignifies in Scripture ſuch as cur'd or heal'd ſick Bodies; but the LXX. here aptly enough Tranſlate it Ἐνταφιαστὰς, (thoſe that prepar'd and fitted Bodies for their Interment by *Embalming* as we, ſays the Biſhop of *Ely*, likewiſe Tranſlate it) becauſe that was their proper Buſineſs; whence 'tis *Pliny*, Lib. 11. chap. 37. ſays, *Mos eſt Ægyptiis Cadavera aſſervare Medicata, 'Tis the Cuſtom among the* Egyptians *to preſerve dead Bodies by the Phyſicians Art.* In this Art they excell'd all the World beſides, Bodies of their *Embalming* remaining entire even to this Day, and no queſtion but *Joſeph*,

who ſpar'd neither Coſt nor Pains, had his Father *Em-*
Perform'd in Forty Days. *balm'd* after the nobleſt manner. *And Forty Days were fulfill'd for him (for ſo are fulfill'd the Days of thoſe that are Embalm'd) and the Egyptians Mourn'd for him Three-ſcore and Ten Days*, ver. 3. That is, Forty Days were ſpent in *Embalming* him, which could not be finiſh'd in a ſhorter Time, for *Diodorus Siculus* tells us of ſeveral Officers that were employ'd about it one after another, and that they anointed the dead Body with *Balſam* of *Cedar* for above 30 Days, and afterwards with *Myrrh*, *Cinamon*, and the like, which might make up the reſidue of 40 Days: But *Herodotus* differs from him in this, by adding 30 Days more for Salting the Body with *Nitre*, which makes in all 70 Days, the full
The *Time* of their *Mourning*. Time of their Mourning, they being accuſtom'd to ſpend all that Time, which they were *Embalming* the Body and preparing for the Funeral, in Mourning, the manner of which we have before deſcrib'd, *p.* 241, 243, 245, 247. ſo ſhall here only farther take notice what ſome object, that this Mourning was immoderate, having more of Ambition than Piety in it; to which *Jacobus Capellus* anſwers, That granting it be true, that *Joſeph* did not bring in this Cuſtom, and had peculiar Reaſon to follow what he found in uſe, that they might be more condemn'd who vex'd the innocent Poſterity, on whoſe Parent they had beſtow'd Royal Honours; there is beſides ſomething due to Kings and great Men to diſtinguiſh them from common People. *Now when the Days of Mourning were paſt*; that is 70 Days, *Joſeph went up to Bury his Father, and with him went up all the Servants of Pharaoh, the Elders*
Funeral Proceſſion. *of his Houſe, and all the Elders of the Land of Egypt*, ver. 7. The principal Perſons in Authority and Dig-

nity

nity throughout the whole Country, as well ſuch as were Governors of Provinces and Cities, Counſellors, *&c.* as ſuch as were principal Officers at Court. *And all the Houſe of Joſeph, and his Brethren, and his Fathers Houſe*, ver. 8. *And there went up with him both Chariots and Horſemen*, v. 9. as a Guard to him, which 'tis likely always attended him, as Vicerov of the Kingdom, but now might be neceſſary for his ſafety as he paſs'd thro' the Deſarts. *And it was a very great Company.* That he might appear in great State at ſuch a Solemnity. *When they came beyond Jordan they mourn'd with a great and very ſore Lamentation ſeven Days*, the Time of public Mourning among the *Jews* in ſucceding Ages, as appears from ſeveral Inſtances, particularly, 1 *Sam.* 31. 13. *Eccl.* 22. 13. *Judith* 16. 20. Moreover this ſhows the Lamentation was ſo exceeding great, that the Place where it was made was afterwards call'd *Abel-Mizraim*, that is, *The Mourning of the* E- *Abel-Mizraim.*
gyptians. But how they bury'd *Jacob* when they came into *Canaan*, as alſo concerning the nature of the Cave wherein they laid him, ſee the Biſhop of *Ely*'s Notes on the 50th Chapter of *Geneſis*, from whom I have chiefly extracted this; and other Commentators, for I think it high time to return to the *Embalming* of the *Egyptians*, according to the propos'd inſtitution of an Office, in which having already ſhown the reſpective Emploiments of the *Clerk* and *Prieſt* or *Phyſician*, we ſhall next proceed to ſpeak of the *Surgeon* or *Embalmer*, and of all other inferior Officers under him, ſuch as the *Diſſector*, *Emboweller*, *Pollinctor*, *Salter*, and other dependant Servants, as *Dreſſers of the Dead*, *Painters*, *Carvers*, and the like.

The *Surgeon*, who was the chief *Embalmer*, gene- The *Surgeon.*

rally directed and took care to ſee the ſeveral Operations perform'd in due order, and ſometimes did them himſelf; for tho' the *Curatores Corporis*, that were his Aſſiſtants and Servants, commonly Diſſected, Embowell'd, Waſh'd, Anointed and *Embalm'd* the Bodies of the meaner ſort of People, yet when any Prince or Nobleman was to be *Embalm'd*, after the richeſt and moſt curious manner, he perform'd the chief part of the Work himſelf, and this he was the more capable of as being both an exquiſite *Anatomiſt*, and well vers'd in the Nature of all *Balſamic* Medicines, whether *Galenical* or *Chymical*, and tho' he might be ſomething inferior to the *Phyſician*, yet in conjunction with him, was he both the better able to conſider the Nature of the deceas'd Perſon's Diſtemper, or Cauſe of his Death, and accordingly to proceed in his *Embalming*; and laſtly, he was very dextrous and knowing in the *Art* of *Bandage*, whereby it appears his chief Buſineſs was to *Embalm* and Roul up the Body, which, in reſpect to its being thus preſerv'd by Balſamic and Medicinal Ingredients, artificially and topically apply'd, was ſaid to be *Corpus Medicatum*, a Body preſerv'd from Putrifaction by *Embalming*. Now I cannot imagine, as ſome Authors affirm, they did this always in one road or manner, but that the Phyſician vary'd his Preſcriptions, by adding one thing and ſubſtracting another, increaſing the quantity of one Ingredient or diminiſhing that of another, according to the Conſtitution of the Perſon, and Nature of his Diſeaſe, agreeable to which was the *Embalming* perform'd; for 'tis certain ſome Medicines are more prevalent againſt Putrifactions than others, and that there ought to be a difference, as well in the Compoſition of the Medicine, as in the

[*Corpus Medicatum.*

Em-

Embalming one that dy'd only thro' a natural Decay, one that dy'd of ſome malignant Diſtemper, or one that dy'd of a *Hectic* Feaver, which conſumes and dries up the radical Moiſture of the Body, and one that dy'd of a *Dropſie*, which colliquates the Body and makes it fluid with its Waters. In a word, there ought to be a difference even in an old Body and a Young; therefore, as the Doctor's Preſcriptions were vary'd, according to theſe Conſiderations, ſo was there a greater occaſion for a skilful Apothecary, to take care of and ſee to the compounding the *Aromatic Powders*, *Oils*, *Balſams*, *Ointments*, *Cerecloths*, *Tinctures*, *Spirits*, and the like analogous Things, and their Application, according to the Directions of the *Doctor*; and as the *Surgeon* had under him a *Diſſector*, &c. who embowell'd and waſh'd the Body, and did the like inferior Buſineſſes, ſo had the *Apothecary* Servants under him to make up the Medicines, adminiſter Clyſters and Injections, and to Anoint the Body, thence call'd *Pollinctors*. Thus was the chief Concern of the *Embalming* a Body manag'd by the Advice and Aſſiſtance of the *Phyſician*, *Surgeon* and *Apothecary*, as indeed it ought alſo to be perform'd at this Day, and not to have ignorant *Undertakers* direct and act all things at their pleaſure. But when Bodies were to be *Embalm'd* without *Gums*, *Spices*, *Cedria*, *Aſphalt*, *Piſſaſphalt* or the like, ſuch as the pooreſt People, who could not be at the expence of them, they were chiefly committed to the Care of the *Taricheutæ* or *Salitores*, who only prepar'd and dry'd them with *Salt*, and then ſuch Bodies were call'd *Corpora Condita*, pickl'd or ſalted Bodies. Thus having ſhown the principal Perſons of this *Office*, and who directed and perform'd the *Embalming*, we will next give

Diſſector.

Pollinctors.

Taricheutæ Salitores.

Corpora Condita.

give an account of thoſe that provided all things neceſſary for the Funeral. Theſe were ſuch as the *Greeks* call'd Ἐνταφιαστής, he that got the Body ready and prepar'd all Neceſſaries for the Interment; Ἐνταφιοπώλης, he that ſold all Matters appertaining to Funerals, and Νεκροκόσμος, Νεκρόκοσμος the Dreſſer, or one that put on the Ornaments of the Dead: But all theſe were term'd by the *Romans* in general *Libitinarii*, the *Undertakers* and *Furniſhers* of Funerals, who had the Care of preparing, letting out or ſelling the Ornaments and Dreſſes for the Dead, and of providing Mourners, mourning Habits, and whatever elſe was neceſſary for the Funeral Pomp; nay who eas'd the afflicted Friends of their Trouble. They were thus nam'd from *Libitina*, a Goddeſs whom the Ancients believ'd to preſide over Funerals, and ſome took to be *Proſerpina*, but others *Venus*, thereby to ſhow, that as ſhe was at the beginning of Life by Generation, ſo was ſhe likewiſe at the end or concluſion thereof, inaſmuch as in her Temple were kept and ſold all things neceſſary for Funeral-Solemnities. Other *Officers* were the *Herald*, *Painter*, *Carver*, &c.

Ἐνταφιαστής,

Ἐνταφιοπώλης.

Νεκροκόσμος,

Libitinarii.

The *Herald.* The *Herald's* Buſineſs was to proclaim and give notice of the approaching Funeral, to ſummon and invite the Company, and laſtly to marſhall them in the Funeral-Proceſſion, according to their reſpective Dignities and Quality. The *Painter* was to gild or paint the Body and Coffin, with *Hieroglyphic* Characters, *&c.* And the *Carver* to make the Models of Wood that were to be ſhown to the deceas'd Perſon's Friends, to denote that they *Embalm'd* Bodies three ſeveral Ways, and at as many different Rates; they likewiſe wrought the Coffins into the ſhape and form of the Deceas'd. But we ſhall ſpeak more of theſe in their order, after having

Painter.

Carver.

firſt

firſt given ſome Particulars relating to the ſeveral Methods of the *Egyptian Embalming*, not hitherto ſo fully deſcrib'd. Firſt then, we believe the manner of *Embalming* with *Cedar* might probably be invented to ſatisfie ſuch whoſe Conſciences would admit of no Diſſection at all, and the moſt likely Method of performing it was by injecting into the *Brain*, thro' the *Noſtrils*, into the *Thorax*, thro' the *Aſpera Arteria*, and into the *Stomach* and *Inteſtines*, thro' the *Oeſophagus* and *Anus*, *Oil* of *Cedar*, by the help of a *Siringe* and *Dilator*. This being a ſubtil, hot, and rectify'd Oil of a *Cauſtic* Nature, waſted and conſum'd the Bowels like to quick Lime, and then the Body being hung up or plac'd in a declining poſture, they preſs'd and ſqueez'd out the ſaid Oil, which brought away with it the Bowels waſted. Then the Corps being waſh'd and cleans'd, they again injected into all the *Cavities* and *Venters*, as much as they could of a *Balſam* diſtill'd from the Pitch of young *Cedars*, which being depriv'd of its corroſive and ſubtil Oil, had nothing of a *Cauſtic* Quality remaining in it, but conſiſted only of drying, exſiccating and *Balſamic* Parts. Then they laid the Body in Pickle for 70 Days; after which, having wip'd it, they anointed it with a ſweet and drying Ointment, which perhaps from the *Baſis* of its Compoſition might be term'd *Unguentum Cedrinum*, and then dry'd it in the Sun or otherwiſe, by which means all remaining Moiſture, and the thinner and more ſubtil parts of the *Balſam* being evaporated, the Body became hard, firm and ſolid, like to a *Colophony* of Turpentine or Pitch.

Embalming with Cedar.

Unguentum Cedrinum.

The ſecond Way of *Embalming* among the *Egyptians* was perform'd with natural or factitious *Piſſaſphalt*, juſt

Embalming with Piſſaſphalt.

juſt in the ſame manner as I ſhall ſhow with *Aſphalt*, but only the natural *Piſſaſphalt* was us'd for the midling ſort of People, and the factitious for the poorer and common People and Slaves; nor was there any Curioſity in theſe more than the uſual Exenteration, Salination and Coction in the *Bitumens*, for they neither us'd Roulers nor beſtow'd Coffins on them.

Embalming with Aſphalt.

The third ſort, which was for the more ſubſtantial People, was more coſtly and exact, and perform'd with *Aſphalt* after this manner: The Corps being open'd, embowell'd, waſh'd, cleans'd and ſalted after the uſual Method, was put into a large Cauldron fill'd with *Aſphalt*, or *Bitumen Judaicum*, made fluid with *Naptha*, and then boil'd 'till it had melted the Fat, and conſum'd all the Humors and Juices which are the Principals of Corruption, by which means the ſoft parts of the Fleſh were made firm, and the whole Body penetrated, and as it were pitch'd to the Marrow of the Bones, with this Bituminous Liquor. Then being taken out of the Cauldron, and ſwath'd up whilſt it was yet hot, it at length became petrify'd and hard like to Marble.

Embalming with Aromatics and Balſams.

The fourth and laſt way is both Noble and Expenſive, and was perform'd to the utmoſt Perfection, Art and Skill. The *Brain* being extracted, and the *Thorax* and *Abdomen* releas'd of their *Viſcera*, all the Cavities were thoroughly cleans'd with aromatiz'd Wine, and then repleted with a Compoſition of *Myrrh*, *Aloes*, *Cinamon*, *Opobalſamum*, *Saffron*, and the like; after which, they ſew'd up the Inciſions, and ſalted the Body with *Nitre* for 70 Days, and then wiping and drying it from the Pickle or Salt, they anointed it with an Ointment made of aromatic, balſamic and odoriferous Ingredients,

gredients, whence ſome Authors have call'd a Body ſo prepar'd, *Funus odoratum.* This done, they ſwath'd it up with Roulers made of fine Linnen, and dipp'd in ſome *Balſam*, *Ointment* or *Cerecloth*, which being dry, ſerv'd like Glue to ſtop the Pores, and hinder the Diſſipation of the volatil parts of the Aromatics, as well as the Penetration of the Air. *Guichard*, cap. 10. p. 479. *des Funerailles des Ægyptiens*, thinks this Gum to have been *Acacia*, of which ſee *Dioſcorides*, Lib. 1. cap. 134. *& apud Mathiol.* p. 115. But *Bellonius* and other Authors think the Gum which *Herodotus* ſays the *Egyptians* us'd inſtead of Glue was *Cedria*, beſmear'd on the Roulers in manner of a Cerecloth: Others ſay the Body was firſt anointed with a Gum, and then wrapped up in fine Linnen; and *Caſalius de veter. Ægyptior. Ritibus*, p. 30. ſays, *Gummi Oleo inungebant*, which is more agreeable to the Obſervations I have made, That the Roulers ſeem'd either dipp'd *in Oleo ſeu Unguento Cedrino*, or after the Body was anointed with it, roul'd up and finiſh'd, then that the Bandages were prepar'd after the manner of a Cerecloth, with *Gum* or *Roſin* of *Cedar*, becauſe this would have made them hard and brittle, whereas thoſe which I have ſeen, were pliable and free from any *Gum* or *Embalming* Matter adhering to them, and no ways different from other Linnen, but only of a Cinnamon or Snuff-Colour; ſo that probably they might dip or anoint them with the Oil or Ointment of *Cedar*, rather to make them laſting and durable than to ſtick to the Body; for *Greaves* tells us in his *Pyramidographia*, p. 50. that he had ſeen ſome of theſe Roulers ſo ſtrong and perfect, as if they had been made but Yeſterday. With theſe they bound and ſwath'd the dead Body, beginning at

Funus odoratum.

Roulers how prepar'd, *&c.*

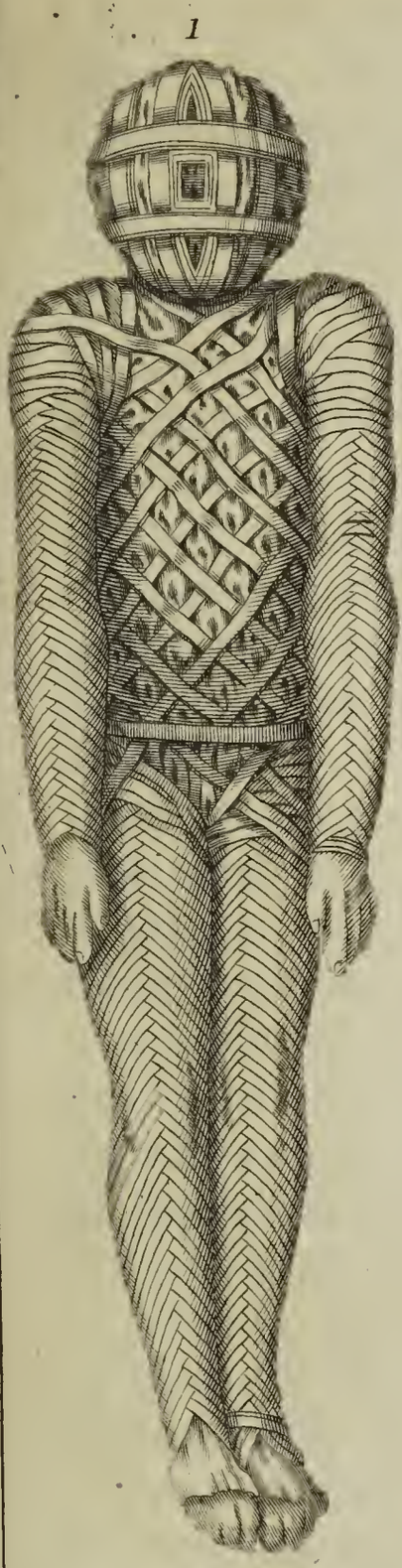
the Head and ending with the Feet. Over theſe again they wound others, ſo often one upon another, that there could not be leſs than a 1000 ells upon one Body. They interwove theſe Roulers ſo artificially and in ſuch manner, ſays *Kircher*, as would puzzle the Ingenuity and tire the Induſtry of our Modern *Surgeons* to find out, yet, with ſubmiſſion to him, it may not be ſo difficult to perform by any one tollerably skill'd in the *Art* of *Bandage* as he imagines, for, as I take it, they began with the Feet and Hands, and ended with the Head, contrary to what *Greaves* aſſerts, tho' I cannot ſay this of my own Knowledge, having never had any opportunity of unrouling ſuch Bodies, but only offer the Conſideration thereof, according to the appearance of the following Figures, of which the firſt ſhows the interior artificial Circumvolutions of the Roulers, the Body being firſt wrapp'd in fine Linnen, wherein *Egypt* excell'd, as the Holy Scriptures teſtifie, *Prov.* 7. 16. &c. The ſecond Figure repreſents the manner of the next Rouling, and the fourth ſhews the external Ornaments, painted with *Hierogliphics*, &c.

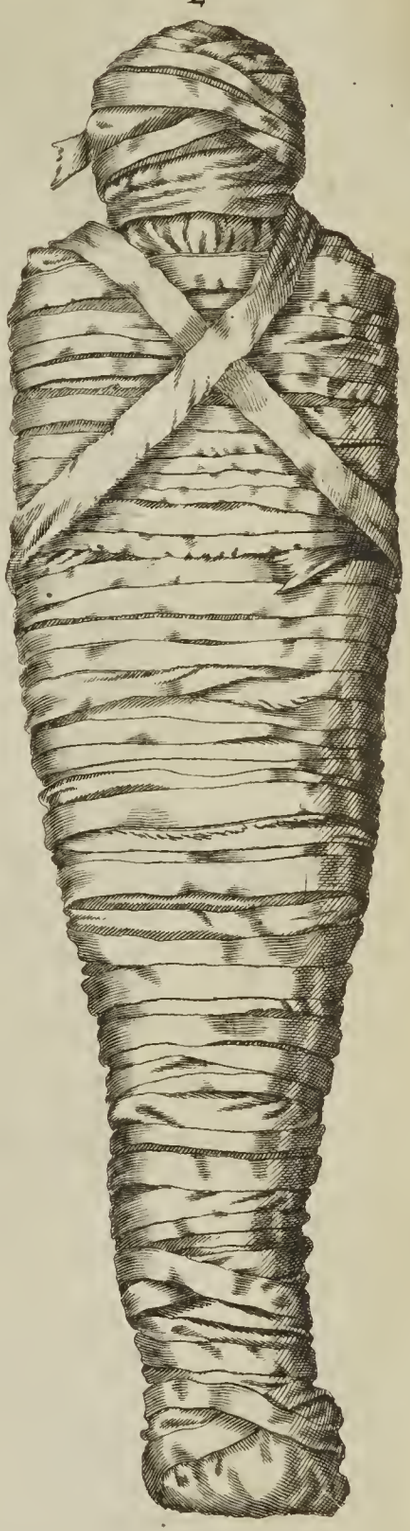
Deſigner or Painter.

For when the Body was thus roul'd, the *Deſigner* or *Painter* cover'd the ſuperficies of the Roulers with a kind of Paſte or Gum, on which he gilded and painted Cyphers, Figures, Letters, Characters and other *Hieroglyphics*. The third Figure ſhows a Caſe to keep the Body in, made of Linnen, and painted in like manner with *Hieroglyphics* in diſtinct Colours, having been found in the *Muſæum* of *Johannes Nardius*. Now concerning the nature and ſignification of theſe *Hieroglyphics*, Authors variouſly write; but none have taken ſo much Pains, or div'd ſo far into the meaning of them, as the Learned *Kircher*, who pretends to explain

Hieroglyphic Characters.

all





J. Sturt sculp.

To Charles Bernard Esq.r Serjeant Surgeon:
Who has been pleased to encourage this Work,
This Plate is humbly dedicated by
His most humble servant Tho. Greenhill.

all the *Hieroglyphic* Characters painted on the Roulers and Coffins of the *Mummies*, in his *Oedipi Ægyptiaci Theatrum Hieroglyphicum*, where alſo, *p.* 412 and 414. you may find the particular Explanations of the third and fourth Figures. But ſince there remains no Alphabet or Dictionary of theſe Characters (for the entire Knowledge of *Hieroglyphics* periſh'd at the Time the *Egyptian* Ceremonies ceas'd, and were aboliſh'd by the Irruption *Cambyſes* made into *Egypt*) we believe all thoſe aſſiduous Penetrations into theſe Myſteries by *Kircher* and *R. P. Meneſtrier*, are but imperfect Conjectures and meer Imaginations. However, having ſpoken of the *Egyptian* Language in no part of this Book before, it may not be amiſs to inſert here ſome few Particulars concerning it. Firſt then, there were two ſorts of Languages and Characters among the *Egyptians*; one common and us'd by all, conſtituted for their Trade and Commerce with Mankind, and which was that Tongue or Idiom call'd the *Coptic* or *Pharonic*, and the other us'd only by Prieſts, Prophets, *Hierogrammatiſts* or Holy Writers, and the like Perſons in Sacerdotal Orders. The firſt was written from the Right Hand to the Left in Characters not unlike the old *Greek*; but the latter conſiſted not of Letters, Syllables or Words, but thro' the Image and Pictures of Things, they endeavour'd to deliver their hidden Conceits in the Letters and Language of Nature. Thus by a repreſentation of the ſeveral Parts and Actions of Man, the ſhape of Artificers Tools and Inſtruments, the form of all ſorts of Animals, Beaſts, Birds and Fiſh, the reſemblance of the Sun, Moon, Planets and the like, they exactly read and underſtood every thing couch'd within thoſe *Hieroglyphics*. For Example, the

Two ſorts of *Languages* and *Characters*.

Crocodile was the Emblem of Malice; the Eye the Preſerver of Juſtice and the Guard of the Body; the Right Hand, with its Fingers open, ſignify'd Plenty, and the Left, with its Fingers clos'd, Preſervation and Cuſtody of Mens Goods and Eſtates. To expreſs their *Eneph* or Creator of the World, the *Egyptians* deſcrib'd an old Man in a blew Mantle, with an Egg in his Mouth, which was the Emblem of the World, and expreſs'd their Notion of Divinity by an Eye on a Scepter, by an Eagle's Head, *&c.* Of which ſee more in Sir *Thomas Brown's Vulgar Errors*, cap. 20. where he rightly obſerves, that of all Nations that ſuffer'd by the Confuſion of *Babel*, the *Egyptians* found the beſt Evaſion; for tho' Words were confounded, they invented a Language of Things, and ſpake to each other by common Notions in Nature, whereby they diſcours'd in ſilence, and were intuitively underſtood from the Theory of their Impreſſions; for they aſſum'd the ſhapes of Animals common to all Eyes, and by their Conjunctions and Compoſitions were able to communicate their Conception to any that co-apprehended the *Syntaxis* of their Natures. This many conceive to have been the Primitive way of Writing, and of greater Antiquity than Letters; and this Language indeed might *Adam* well have ſpoken, who underſtanding the Nature of Things, had the advantage of Natural Expreſſions, *&c.* But to add two or three Examples more out of *Orus:* For Eternity the *Egyptians* painted the Sun and Moon, as Things which they believ'd to have had no beginning, nor were likely to have any ending; for a Year they painted a Snake with his Tail in his Mouth, to ſhow how, one Year ſucceeding another, the World was ſtill kept in an endleſs Circle;

Circle; for a Month they painted a Palm-Tree, by reaſon at every new Moon that Tree ſends forth a new Branch; for GOD they painted a Falcon, as well in that he ſoars ſo exceeding high, as that he governs the leſſer Birds; for Integrity of Life they painted Fire and Water, both becauſe theſe Elements are in themſelves moſt pure, and by reaſon all other Things are purify'd by them; for any thing that was abominable to the Gods they painted a Fiſh, becauſe in their Sacrifices the Prieſts never us'd them, and the like of which you will find innumerable Inſtances in *Pierius*'s Book of the *Egyptian Hieroglyphics*. Now what ſo great a number of theſe Sacred Characters inſcrib'd on their *Obelisks* and *Mummies* ſignify'd, Authors ſeem to differ about, ſome looking on them as *Charms* and *Necromancy*, and others thinking they did thereby endeavour not ſo much to expreſs as hide their Meanings, to amuſe and awe the Vulgar; but I am more inclinable to think they always contain'd ſome Hiſtory of the Life and Death, Virtues and Actions of the Deceas'd, or elſe ſome Religious Ceremonies, and the like; for *Diodorus Siculus*, Lib. 1. cap. 4. writes of *Seſooſis*, that he erected two Obelisks of poliſh'd Marble 120 Cubits high, on which were inſcrib'd a Deſcription of the large extent of his Empire, the great Value of his Revenue, and the number of the Nations by him conquer'd; and what ſort of Writing this was, is explain'd a little before, where, ſpeaking of the like Works, he ſays, he erected Pillars whereon were inſcrib'd in *Egyptian* Letters call'd *Hieroglyphics* theſe Words: Seſooſis *King of Kings and Lord of Lords ſubdu'd this Country by his Arms.* Alſo *Lib.* 5. *cap.* 3. he writes of a Golden Pillar whereon were Letters inſcrib'd,

Hieroglyphics their *Signification.*

ſcrib'd, call'd by the *Egyptians* Sacred Writing, expreſſing the famous Actions of *Uranus*, *Jupiter*, *Diana* and *Apollo*, written, as they ſay, by *Mercury* himſelf, whom moſt Authors agree with him to have been the firſt Inventor of theſe *Hieroglyphic Characters*.

Dreſſes and *Ornaments* of the *Mummies*.

But to return to the manner of *dreſſing* and *adorning* the *Embalm'd* Bodies, ſuch as is repreſented in Figure the 4th, where you may ſee the Image and Form of a Woman ſet off with various Ornaments, the ſignification of whoſe *Hieroglyphic Characters* you have explain'd by *Kircher*, in the Book and Page before-mention'd; we ſhall next proceed to give an account of an extraordinary fine *Mummy* which *Pietro della Valle* ſaw and deſcribes in this manner, *viz.* That upon it was the Figure of a young Man, dreſs'd in a long Gown, gilded and ſprinkl'd over with *Hieroglyphic* Emblems from Head to Foot, ſet off with precious Stones, with the Hair of his Head black and curl'd, and his Beard of the ſame colour, but ſhort; a Chain of Gold hung about his Neck, having a Medal with the Image of the Bird *Ibis* on it, with many other Marks and Characters, which give us to underſtand this young Man was poſſeſs'd of great Dignities. In his Right Hand he held a Golden Baſon full of red Liquor, and in his Left a Fruit ſomewhat reſembling an Apple: He had a Gold-Ring on his Thumb, and another on his little Finger, likewiſe Sandals which cover'd the Soles of his Feet only, and were ty'd above the Inſtep with Straps or Latchets. On a Fillet or Rouler hanging at his Girdle, one might plainly read the word *Eutichi*, which ſignifies *Good Time*. By his ſide was a Woman yet more richly and myſteriouſly adorn'd, with an Ox, the Image of *Apis* or *Iſis*, at her Feet. In a word, both

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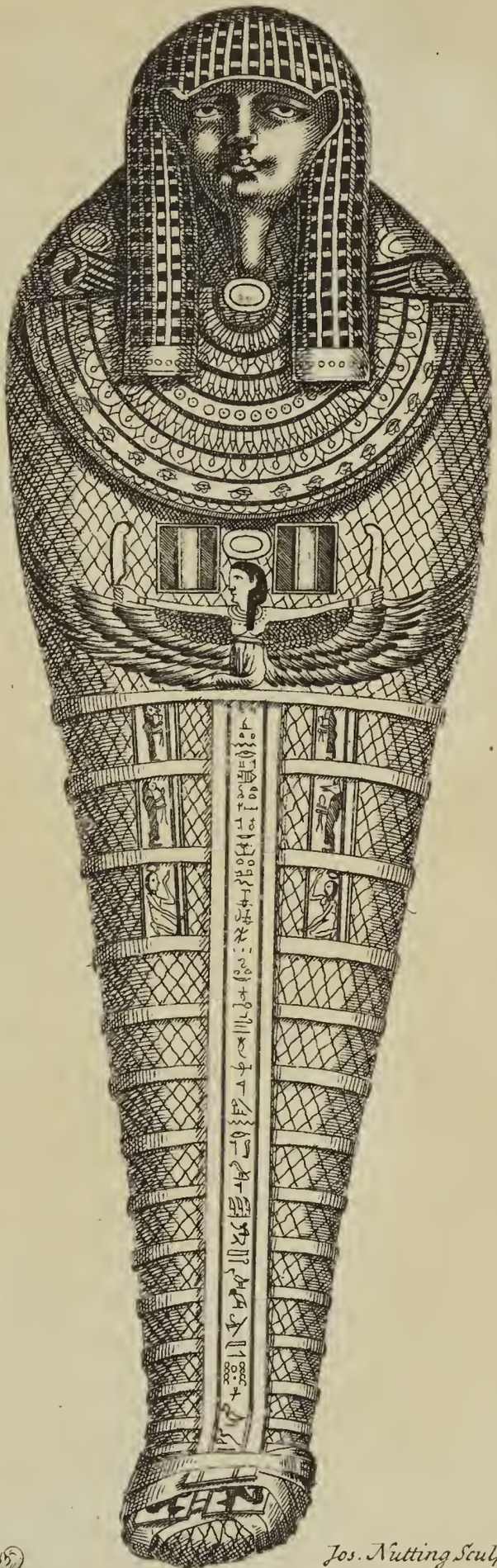


Jos. Nutting Sculp.

To Dr. John Lawson who has been pleas'd to encourage this Work,
this Plate is humbly dedicated by
his most humble Servant Thomas Greenhill.

both theſe Figures were painted like to the Saints of the Ancients. When the dead Bodies of the *Egyptians* were *Embalm'd*, roul'd, painted and adorn'd after the manner we have deſcrib'd, as you may partly ſee at Figures the firſt, ſecond and fourth, they put them into Caſes or Coffins made of Linnen paſted to a great thickneſs, or elſe of Wood carv'd in the ſimilitude and likeneſs of the Perſon deceas'd, as you may ſee at Figures the third and fifth; the firſt of which ſhows the back part of a Linnen-Caſe for a *Mummy*, painted with ſeveral Colours, as is to be ſeen in the Collection of *Johannes Nardius*; and the other how a roul'd Body lies plac'd in a wooden Coffin, as may be ſeen in the *Muſæum* of the Great Duke of *Tuſcany*.

Theſe Coffins were ſometimes made of *Cedar*, but moſt commonly of *Sycamore*, a large Tree, very plentifully growing in *Egypt* and *Judæa*, which bears Leaves like to the *Mulberry*-Tree, but larger, and Fruit like to a Fig, not ſprouting from the Branches, but from the Stock or Body of the Tree. 'Tis call'd by us the *Egyptian* Fig, by them *Giumez*. Its Leaves afford a pleaſant ſhade, its Fruit refreſhment to ſuch as Travel in the Plains of thoſe hot Countries, and its Wood ſerves not only for Coffins but Buildings. 'Tis alſo a Tree ſo laſting and well rooted, that the *Sycamore* which *Zacheus* aſcended, is ſtill ſhown in *Judæa* to Travellers, as is alſo the hollow *Sycamore* at *Matarea* in *Egypt*, where the Bleſſed Virgin is ſaid to have remain'd for ſome Time, which tho' it ſavour of the Legend, ſays Sir *Thomas Brown* in his Obſervations on *Scripture-Plants*, p. 12. yet it plainly ſhows what Opinion the *Egyptians* had of the laſting Condition of this Tree to countenance their Tradition, of which likewiſe they might

Coffins of Sycamore.

not

not be without ſome Experience, ſince the Learned *Greaves* obſerves, *p.* 57. that the old *Egyptians* made Coffins of this Wood, of which there are many frequently found among the *Mummies*, very fair, entire and free from Corruption even at this Day, nay after the Revolution perhaps of 3000 Years. Of theſe Coffins *Greaves* tells us, *p.* 50. he had ſeen many faſhion'd after the likeneſs of a Man, or rather reſembling one of thoſe *Embalm'd* Bodies, which, as we have deſcrib'd before, are bound about with Fillets or Roulers, and wrapp'd in a Shroud of Linnen; for as in thoſe there is the ſhape of a Head, with a kind of painted Vizard or Mask faſtned to them, but without any appearance of their Arms or Legs, in like manner is it with theſe Coffins, the Lids of which have the ſhape of the Head of a Man, with a Face painted on it reſembling a Woman, the reſidue being one continued Trunk. At the end of this Trunk is a Pedeſtal ſomewhat broad, on which it ſtood upright in the Reconditory, as *Herodotus* relates. Some of theſe Coffins are handſomly painted without with ſeveral *Hieroglyphics*; opening two of them he found within, over the Body, divers Scroles faſtned to the Linnen-Shroud: Theſe were painted with Sacred *Characters*, in Colours very lively and freſh, among which were, in a larger ſize, the Pictures both of Men and Women, ſome headed like Hawks, others like Dogs, *&c.* Theſe Scroles ran either down the Belly and Sides, or elſe were plac'd on the Knees and Legs. On the Feet was a Linnen-Cover (and ſo were all the Scroles before-mention'd of Linnen, it being not lawful for them to uſe Woollen) painted with *Hieroglyphics*, and faſhion'd like a high Slipper. On the Breaſt was a kind of Breaſt-Plate, made with folds of

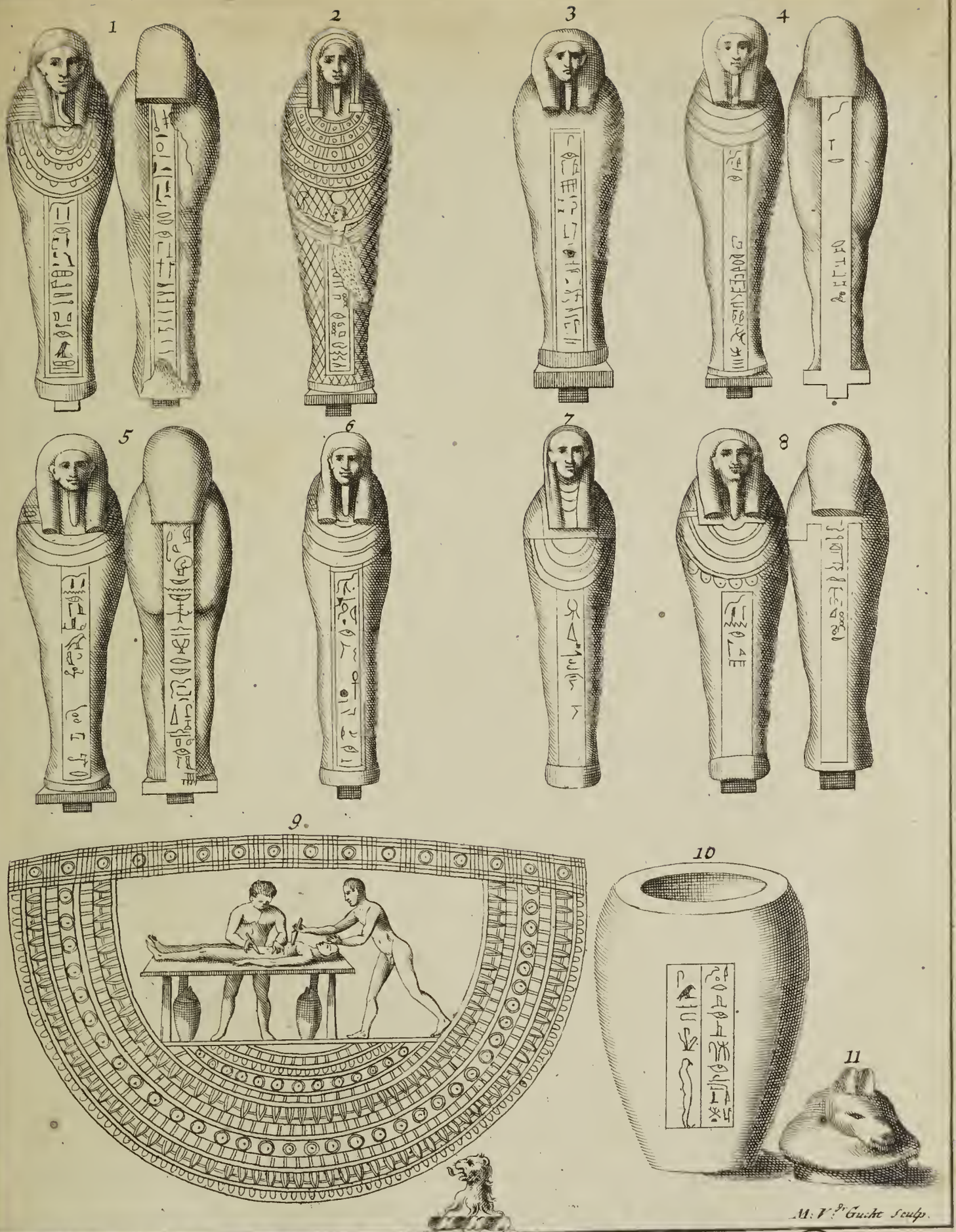
Scroles painted with *Characters*, &c.

of Linnen cut Scallop-wise, richly painted and gilt. In the midst of the bend at the top, was the Face of a Woman with her Arms extended; on each side, at the two outmost ends, was the Head of a Hawk fairly gilt, by which they represented the Divine Nature. Thus far *Greaves*. Moreover *Thevenot*, *Bellonius*, *Nardius* and others observe, that the *Egyptians* were wont to put within the Cavities of the Breasts and Bellies of their *Embalm'd* Bodies, such Things as they generally lov'd most in their Life-Time, *viz.* Books, Writings, Arms, Medals, Money and pieces of Antiquity, little Vessels, or any sort of antient Houshold-Goods; also little Idols and Images of the Gods which they Worshipp'd whilst alive, *&c.* *Kircher* tells us in his *Oedipus Ægyptiacus Theatr. Hierogl.* p. 420. that *Nardius* sent him two Roulers mark'd with *Hieroglyphics*, and roul'd up in the manner of a Scrole, taken out of the Breast or Belly of a Mummy; adding also that the *Egyptians* did not only look on such *Hieroglyphics* as Symbols of the greatest Secrecy, but also that they had a power to obtain Protection of those Gods to whom they were fastned, and that these Roulers signify'd nothing else but the Funeral Pomp, which was perform'd as magnificently as possible, especially if it were of a King, Priest or the like, the Explanation whereof see in the Page above-mention'd. *Gulielmus Rondeletus*, a Physician of *Montpelier*, kept as a great Rarity 20 Leaves of antient Paper, taken out of the Breast of a *Mummy*, which was fill'd with old *Arabic* Letters, yet none could read it, tho' the *Jews* of *Avignon* conjectur'd it contain'd the Life of the Deceas'd; but nothing is so commonly found in these Mummies, as Idols of various sizes, tho' generally about half a Foot or a Span long,

Several things found included in the *Mummies*,

as *Papers*,

form'd either of Potters Earth, glaz'd or varniſh'd and bak'd, or elſe of Stone, Metal, Wood or the like. Some of all theſe kinds Mr. *Greaves* brought over, and particularly mentions one cut out of a *Magnes* or Loadſtone, in the form and bigneſs of a *Scarabæus*: See *p.* 48. of his *Pyramidographia*. *Camerarius*, *Horar. ſubciſivar.* Cent. 1. cap. 14. ſpeaks more remarkably of *Braſs-Images,* thoſe made of Braſs, affirming they were chiefly us'd in that manner, by reaſon they had great Virtue to preſerve dead Bodies from Putrifaction, eſpecially, ſince *Pierius* in his Book of *Hieroglyphics* witneſſes, that Braſs-Nails were ſtuck into the Body for the ſame purpoſe; but this is not to be credited by any one phyſically skill'd in the Virtues of Minerals, *&c.* We have more reaſon to believe theſe Idols were ſo plac'd out of Superſtition, eſpecially ſeeing many are the Figures of *Iſis*, *Oſiris*, and other Gods; nor did they only place them in the inſide of dead Bodies, but alſo hung them there on the out-ſide, ſewing them to the Roulers and Ornaments, and likewiſe plac'd them in their Sepulchres: Theſe from their Office or Uſe were *Averruncal* and diſtinguiſh'd by ſeveral Names, ſuch as *Averruncal* or *Apotropæan* Gods, ſo call'd becauſe they were thought *Prophylactic* Statues. to avert Evil; others were term'd *Prophylactic* Statues or Portable *Amulets*, which they carry'd as Charms about their Necks, Arms and Girdles; and a third ſort, *Serapes.* in general Eſteem among them, were the *Serapes*, the ſame with what the *Hebrews* call'd *Teraphim*, the *Latins*, *Penates* and *Lares*, being *Tutelar* Gods, appointed to defend and keep certain Places, and ſome of theſe they carry'd along with them where-ever they went. Of this number were *Oſiris*, *Iſis*, *Nepthe*, *Horus*, *Harpocrates*, *Arveris*, *Apopis* and innumerable others of the like kind, which.



To Doctor Hans Sloane who has been
pleas'd to encourage this Work, this Plate is humbly dedicated by
His most humble Servant Thomas Greenhill.

which altho' they were all in the Nature of *Genii*, and the ſame in Subſtance, differing only in their Effects, yet, ſays *Kircher*, as they were deputed to the Cuſtody of private Things, ſo they obtain'd the Name of *Tutelar* Gods, and were accordingly Worſhipp'd for private Deities. Thus ſome were Country-Gods, others Defenders of Cities, and a third ſort Keepers of private Houſes. There have been great numbers of theſe brought out of *Egypt*, of various ſizes and compos'd of different Matter, ſuch as Earth, Stone, Wood, Metal or the like, differing both in Form and Actions, ſome appearing like *Mummies* and roul'd up in the ſame manner, others with deform'd and threatning Countenances thereby to ſtrike an awe and terrifie, to which purpoſe they held various Inſtruments in their Hands, ſuch as Hooks and Harping-Irons, Sheilds, Whips, and the like; but all theſe kinds of Statues were adorn'd with *Hieroglyphic* Characters both before and behind, nay, ſome all over, whence they came to be call'd *Polycharacteriſtic* Statues, of which you may ſee above 50 ſeveral Figures, with their Deſcriptions, in *Kircher*'s Book before-mention'd, *Syntagma* 16, 17, 18 and 19. I ſhall here therefore only inſert two Plates out of *Johannes Nardius*'s Annotations on *Lucretius*, whereof all the Statues and Figures were in his own Cuſtody and *Muſæum*, and of which the firſt Plate repreſents the foreſide and backſide of eight Wooden Images, without either Arms or Legs, adorn'd in a manner with the ſame Dreſſes, Ornaments and Characters as the *Mummies*, about a Cubit and half long, which the *Egyptians* were wont to place on their Tombs and Coffins, as may be ſeen at *p.* 203. The 9th Figure ſhews a Linnen Ornament for the Breaſt, diſtinctly painted

Their *Forms* and *Actions.*

with divers Colours, wherein was expreſs'd the true way of opening Bodies in order to their *Embalming*; from which alſo appears, that they open'd the *Thorax*, tho' neither *Herodotus* nor *Diodorus Siculus* make any mention thereof. The 10th Figure ſhews an Alabaſter-Urn or Pot mark'd with *Hieroglyphics*, and fill'd with *Aſphalt*, with which they us'd to *Embalm* their Bodies, and the 11th is the Cover of the Pot with a Dog's Head on it.

The ſecond Plate repreſents ſuch Figures as the *Egyptians* hung on their *Embalm'd* Bodies, which were made of glaz'd and colour'd Earth, or elſe of Braſs: The firſt nine are deform'd with horrid Countenances, either of Men or Animals, ſome joyning their Hands, others bearing on their Knees, or elſe hanging them down. The 1ſt and 9th, which look moſt terrible with a Lion's Countenance, repreſent the *Mophtæi Genii*; the 2d has the Face of the Dog *Anubis*; the 3d and 7th have the monſtrous Beards of the Prieſts of *Iſis*; th 4th and 6th are the *Nepthæi*; the 5th repreſents *Horus*, a Boy with a monſtrous Head; the 8th has the Face of a Boy likewiſe, with a loop-hole on the Back, to ſew it to the *Mummies*, as have alſo the 1ſt, 2d, 4th, 6th, 20th, 21ſt and 25th Figures, tho' not altogether ſo conſpicuous. The 12th and 14th, as alſo the 19th and 25th are the ſame with the 1ſt and 9th, ſignifying the *Genii Mophtæi*; the 11th and 15th are the ſame with the 4th and 6th; the 16th, 21ſt and 23d carry great Stones on their Heads and Shoulders, as it were threatning to fling them at ſuch as offer'd to diſturb them, or elſe to bury them under them; the 10th is a *Scarabæus*; the 13th a *Phallus occulatus*, which they carry'd about with them as one of the greateſt

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greateſt *Amulets* they could uſe againſt Sterility; the 17th and 18th are two Crocodiles, likewiſe carry'd along with them to appeaſe *Typhon*; the 20th and 24th with Hawks Heads repreſent *Oſiris*; the 22d is moſt monſtrous of all, carrying a Buſhel on its Head, all the Figure being compos'd of Head and Belly. It denotes *Serapis*, of whom they ſay there was a Statue in *Alexandria* of that Magnitude, that it touch'd both ſides of the *Serapian* Temple; the 26th is *Harpocrates* holding his Finger on his Mouth, to ſhew the Silence religiouſly obſerv'd by the *Egyptians* in their Myſteries; the 27th is the Ox *Apis*, before deſcrib'd *p.* 200, and the 28th the Statue of *Iſis*, giving Suck to her Son *Horus*.

Theſe were the true *Phylacteric* and *Averruncal* Statues of the *Egyptians*, ſome made portable with Handles, and others with a ſquare piece of Wood proceeding from their Pedeſtal, whereby they were the better fix'd on Tombs. Some again were put within the Bellies of the Mummies, and others hung about the outſides of them, and that as well to preſerve the Bodies from Putrifaction as the Sepulchres from Rapine, which they were ſuppos'd to effect by their Divine Power, or Magical Virtue, or elſe by their terrible and deform'd Countenances were thought to ſtrike a Dread into every approaching Adverſary. Their Uſe and Virtues.

Thus the Body being *Embalm'd* and adorn'd with *Hieroglyphic* Characters, magical Amulets, Statues and the like, and every thing elſe got ready for the Funeral, it was on the laſt Day or Time appointed for the Burial, put on board a Ship call'd *Barris*, and by the Ferry-Man, *Charon*, wafted o'er the Lake *Acheruſia*, which lies on the *South* ſide of *Memphis*, where being land- Charon.

landed on a Plain, the chief Burial-Place of the *Egyptians*, and which is fabl'd by the *Greeks* to be the *Elysian* Fields, they plac'd the Corps on a Bier, before the Mouth of the Sepulchre, when the Judges, Priests and common People surrounding it, one who was purposely appointed to rehearse impartially the *Funeral-Oration*, openly declar'd the Virtues, Vices and Actions, nay whole Life and Conversation of the Deceas'd, and after all the Evidences were examin'd (every one having a free power to accuse the dead Person) according to the majority of Votes and judgment of the Judges, the Corps was dispos'd of. If he had liv'd Virtuously he was honour'd with the greatest Praises and Commendations, and consequently magnificently Interr'd; but if Viciously, he was mightily exclaim'd against and depriv'd of Sepulture. This made even the Kings themselves to live uprightly, fearing so much as to anger the common People whilst alive, lest they should thereby incur their eternal Hatred after their Death. This Custom of the *Egyptians* examining and trying their Dead, *Bossuet* in his History of the World, *p.* 457. takes notice of as a very extraordinary kind of Judgment which none escap'd, affirming, 'It was a Con-
'solation at the Time of Death to leave their Names
'in esteem among Men, and of all Human Blessings,
'this was the only one which Death cannot ravish from
'us; but it was not suffer'd in *Egypt* to commend all
'the Dead indifferently, that was an Honour to be had
'only from a public Judgment. The public Accuser
'was heard, if he prov'd the Conduct of the Deceas'd
'bad, then was his Memory condemn'd and he de-
'priv'd of Sepulture. The People admir'd the power
'of their Laws, which reach'd them even after Death,
'and

Manner of *Judging* the *Dead.*

'and every one being touch'd by the Example, was 'afraid to dishonour his Memory and Family: But 'if the Defunct was not convicted of any Crime, 'then had he an honourable Interment. They made 'his Panegyric, but medled not in the least with his 'Birth: All *Egypt* was Noble, and besides, they re-'ceiv'd no farther Commendations than what they 'had got by their Merits. Moreover, the *Egyptians* 'were very curious in Preserving dead Bodies: Thus 'their Gratitude to their Kindred became Immortal. 'Children, by seeing the Bodies of their Ancestors, call'd 'to mind their Virtues, which the Public had made 'such Acknowledgements to, and they were incited to 'love those Laws which had so recommended them 'to them. This Custom of Judging Kings after their 'Deaths, says he *p.* 457. seem'd so holy to the People 'of GOD, that they have always practis'd it. We 'read in the Scriptures wicked Kings have been de-'priv'd of the Burial of their Ancestors; and we learn 'from *Josephus*, that that Custom lasted even to the 'Time of the *Asmoneans*: This gave Kings to under-'stand, that tho' their Majesty put them above Hu-'man Judgments whilst alive, yet were they not a-'bove them when Death had equall'd them with 'other Men. Likewise our Author further adds, '*p.* 454. That to prevent borrowing, which was 'the Parent of Idleness, Frauds and Branglings, the 'Decree of King *Asychis* did not suffer any to borrow, 'but on condition he pawn'd the Body of his Ancestor *Pawning the Dead.* 'to him of whom he borrow'd; and it was reputed 'both an Impiety and Infamy together not to redeem 'it so soon as ever he could, so precious a Pledge

'was

'was it reckon'd, and he that dy'd before he had ac-
'quitted himſelf of that Duty, was deny'd Burial.

Now how the Bodies, which are ſaid to have been bury'd, were laid up, is ſomewhat difficult to determine, ſince Authors ſpeak ſo variouſly of their Burial; for ſome ſay they were bury'd either in their private or proper Sepulchres, or elſe in a public Reconditory, and others ſay they kept the Dead in their Dwelling-Houſes. Now which of theſe was moſt us'd by ſuch as could indifferently afford the Expence of either, I will not pretend to determine, however, the great variety of Sepulchres, found even at this Day, plainly proves they bury'd in the Fields and Plains, whereas the other is but traditionally aſſerted, yet not altogether improbable to be done by ſo Superſtitious a People, of whom it is reported that ſome, eſpecially the richer Sort, put their *Embalm'd* Bodies in Caſes carv'd after their own likeneſs, and theſe they ſet up in their Halls or Parlours in great Order (perhaps in Niches) being very richly adorn'd, where they took great delight to ſee a long Race of their Anceſtors, in a manner, with as great ſatisfaction as if they were alive, and they were Converſing with them. Nay, *Herodotus*, *Pomponius Mela* and *Lucian* aſſert, they plac'd them at Table like Gueſts, and made merry with them by Eating and Drinking; yet, when they were neceſſitous, they ſcrupl'd not to give them as a Pledge for Money they borrow'd, yet then took particular Care, both punctually to pay the one and redeem the other: But as for ſuch as bury'd their Dead out of their Houſes and Villages, in the Fields and Plains, they built Sepulchres for them as noble

The *Dead* kept in *Houſes*,

and plac'd at *Table*.

as

as poſſible, ſome after one Faſhion, and ſome after another, every one according to their own Fancy, or the Charges they could beſt ſpare; for they choſe rather to have their Monuments magnificently built than their Dwelling-Houſes, laughing at the *Greeks* and other Nations, who caus'd theirs to be rais'd with great expence like to Palaces, notwithſtanding they were to live but a very little while in them, and at the ſame time neglected their Tombs, where they were to lye for a much longer Time. But the *Egyptians* acted juſt contrary; they deſpis'd the preſent Life, and took little care in building their Habitations, looking upon them only as ſo many Inns or Baiting-Places, where they were to Inhabit but for a Seaſon, whereas the Glory of a future Life, that was to be procur'd by Virtue, they greatly eſteem'd, and conſequently ſpent their whole Care, Study and Riches about the magnificence of their Sepulchres, which they call'd Sempiternal or Eternal Houſes, looking upon the Time they were to dwell here on Earth as nothing, in reſpect of the ſtay they were to make in the Grave. And hence it is no Nation in the World has been ſo curious as the *Egyptians* in their Funeral Ceremonies, Preſerving the Dead, and magnificence of Sepulchres, which, beſides abundance of private Structures, thoſe Obelisks at *Rome* and the Pyramids of *Egypt*, do not only teſtifie, but will for ever be numbred among the Wonders of the World.

Sepulchres call'd Eternal Houſes.

Theſe, Sir, are my humble Thoughts and Opinion concerning the Funerals of the *Egyptians*, which

I entirely submit to your better Judgment, hoping you will pardon this Interruption of your precious Time from more weighty Concerns, and candidly accept the mean, but grateful Performance of,

S I R,

Your most Obliged and

Devoted Humble Servant,

Thomas Greenhill.

THE Art of Embalming.

LETTER III.

To Doctor Hans Sloane, *Secretary to the Royal Society, and Fellow of the College of Phiſicians*, London.

SIR,

IN conſidering the Nature of the *Egyptian Pyramids*, *Subterranean Vaults* and *Lamps*, I not only found in them much Magnificence, but more Curioſity, inſomuch that tho' the firſt were juſtly reputed Wonders of the World, yet are the laſt as ſurprizing and unaccountable, even to the moſt inquiſitive Naturaliſt, or expert Chymiſt. Now well knowing your incomparable Library contains

the moſt curious Books wrote on this Subject, as alſo that your unparalell'd *Muſæum* is furniſh'd with a great variety of Lamps, Lacrimatories, Averruncal Gods, and the like Rarities, taken out of the *Pyramids* and Subterranean Places of *Egypt*, I thought it not only proper to beg your Patronage of the following Sheets, but likewiſe believ'd my ſelf oblig'd to return ſuch Acknowledgments for your many Favours as I was beſt able to make, in as much as you are both a great Promoter of Arts and Sciences in general, and have more particularly been pleas'd to encourage this Work of mine: But as to write a Panegyric on your Merit and Virtues would look too much like Flattery, ſo, entirely to paſs them by without taking any notice of them, would no leſs favour of Ingratitude, therefore I muſt needs deſire leave to ſay, That the Judgment of the Royal Society, Men of the moſt polite Learning in the World, in chooſing you for their Secretary, is a ſufficient Argument of your great Worth and acute Diſcernment; but your Candour will appear in nothing ſo much as in accepting this ſuccinct Account of the *Pyramids*, Subterranean Vaults and Lamps of the *Egyptians*, whilſt you have by you the Learned Mr. *Greaves's Pyramidographia*, with the ſeveral Accounts of *Licetus*, *Bellori*, and other Writers about *Lamps*, &c. Now whereas in the foregoing Letter was fully ſhown the manner of preparing dead Bodies and rendring them durable, in this I chiefly intend to ſpeak of the Sepulchres or Repoſitories wherein they were laid; for as much as the *Egyptians* did not only content themſelves with *Embalming* their Dead, but likewiſe with equal Care provided Conditories that might be laſting as the Body, and in which

it

it might continue safe from the Injuries both of Time and Men, because they religiously believ'd that so long as the Body indur'd, so long would the Soul continue with it, not as a quickning or animating Spirit, but as an Attendant or Guardian, and without going into any other Body, as otherwise they thought it would; so that after they had preserv'd the Dead from Putrifaction, they next entomb'd them in firm and stately Monuments, such as were at first those Mercurial Sepulchres of hard Marble of a Spherical Figure, as *Strabo* records, and those wonderful ones of the antient Kings of *Thebes* in *Egypt*, which *Diodorus Siculus*, Lib. 1. mentions, and such were also the *Hypogæa*, those Caves or Dormitories cut out in the *Lybian* Desarts, by the *Egyptians* of lower Quality, which are now term'd the Mummies. Of the same Nature likewise are the stately *Pyramids* built by their Kings, all being design'd to secure the Dead, after they were *Embalm'd*, from the Injuries of the *Nile* or Weather, the rapine of an Enemy or any voracious Animal; and that so the Soul might be still oblig'd to attend them: But besides this general Reason why these Reconditories were built, which was to preserve the Dead from all external Violence, there were two special ones why they were made in a *Pyramidal* form. The first was, in that this Figure appears most permanent and durable, as being neither so liable to be over-press'd by its own weight at top, nor to be undermin'd by the sinking in of Rain at the bottom, as other Buildings are. The second was, because these Structures were intended to represent some of the *Egyptian* Deities; for, in the most antient Times, *Pyramidal* Columns or Obelisks were worshipp'd as Images

Pyramids to what end built.

Why of a *Pyramidal* form.

of

of the Gods, before the exact Art of Carving Statues was found out, and so as *Isis Cornigera* represented the Horns of the Moon, in like manner might these *Pyramids* represent the Rays of the Sun, which the *Egyptians* worshipp'd under the name of *Osiris*. As to
Their number. the number of *Pyramids* to be seen in *Egypt*, *Bellonius* very much exceeds the Account given us by other Travellers, for he makes them above 100, whereas *Greaves* says there are not 20, and Prince *Radzivil* reckon'd but 17. Three of these are the most re-
Situation. markable, being built on *Africa* side, on a rocky and barren Hill, between the City *Memphis* and the Place call'd *Delta*, from the *Nile* less than four Miles, from *Memphis* six, and near to *Busiris*, a Village from whence People are wont to ascend up to them, *Pliny* Lib. 36. cap. 12. *Le Bruyn* has given us this Drawing of them, together with the *Sphinx* which he made on the spot, whilst the *French* Consul and some of his Company were refreshing themselves under its Shade.

These three *Pyramids* were not erected by the *Israelites*, under the Tyranny of the *Pharaohs*, as *Josephus* and some modern Writers affirm; for the Scripture says positively, the Slavery of the *Jews* consisted in making and burning Brick, whereas all these *Pyramids* were made of Stone. The first and greatest of them
Who were the *Founders* of them. was built, says *Herodotus*, by *Cheops* (stil'd by *Diodorus Siculus*, *Chemmis*) who succeeded *Rhampsinitus* in the Kingdom of *Egypt*. He adds, that the Stones were dug out of the Quarries of an *Arabian* Mountain, and from thence carry'd to the *Nile*; that there were employ'd in the Work Ten Miriads or a Hundred Thousand Men, every Three Months a Myriad; that the whole *Pyramid* was finish'd in 20 Years, whereof 10 were

J. Kip Sculp

To Mr. Francis Moult Chymist who has been Pleas'd to encourage this Work,
this Plate is humbly dedicated by His most humble Servant Thomas Greenhill

were ſpent in conveying the Stones to the Place of building.

The ſecond *Pyramid*, like the firſt in reſpect to its Workmanſhip, but far inferior in regard of its Magnitude, was built by the Succeſſor to *Cheops*, who was *Cephren* his Brother, as *Herodotus* and *Diodorus Siculus* agree.

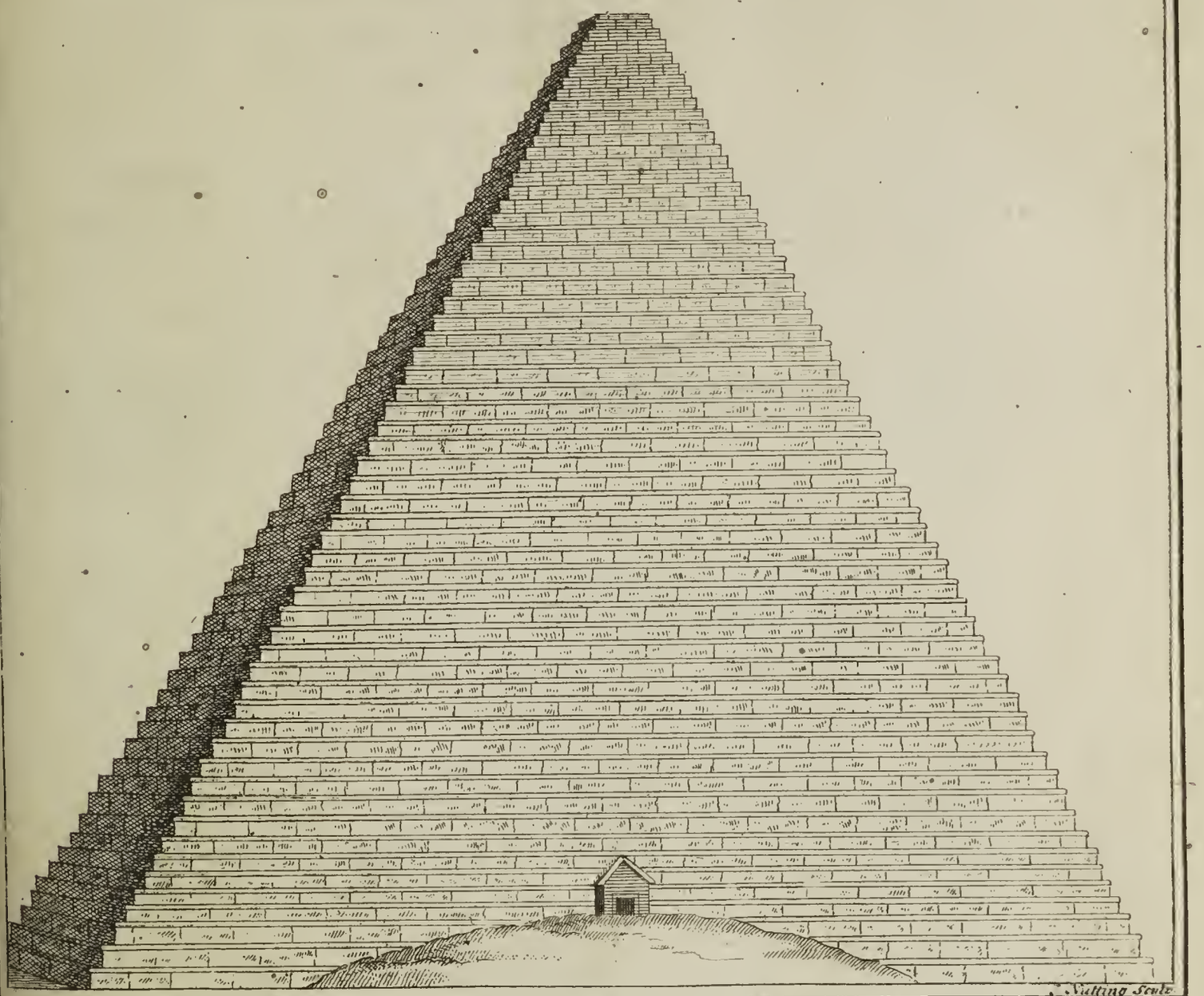
The third *Pyramid*, leſs than either of the two former, was built by *Mycerinus*, Son of *Cheops* or *Chemmis*, ſays *Herodotus*. Other Writers give different Names to the Founders of theſe *Pyramids*; but this is what is moſt probable among their various Opinions, according to Mr. *Greaves*. Beſides theſe three now in being, *Herodotus* mentions a fourth built of Brick by *Aſychis*, who ſucceeded *Mycerinus*, and another in which *Imandes* was bury'd, at the end of the Labyrinth built by the 12 Kings of *Egypt*. Alſo long before any of theſe, *Mæris* in his wonderful Lake, had erected two *Pyramids*, one for himſelf and another for his Wife, both long ſince gone to ruine; but there are many yet ſtanding in the *Lybian* Deſart, whoſe Founders none of the antient Writers have ever nam'd. Among theſe one is no leſs worthy of Memory than either of the three former, it ſtanding about 20 Miles diſtant from them, more within the ſandy Deſart, and appearing to have the ſame Dimenſions, the ſame Steps without as the firſt has, to be of the ſame Colour, and to have an Entrance like it on the North ſide, which is barr'd up within, and ſo whatever is ſaid of the firſt in reſpect to its out-ſide may be applicable to this laſt, therefore one Deſcription may ſerve for both.

The

A Deſcription of the firſt and faireſt *Pyramid.*

The firſt and faireſt of the three great *Pyramids* is ſcituate on the top of a rocky Hill, in the ſandy Deſart of *Lybia*, about a quarter of a Mile diſtant Weſtward from the Plains of *Egypt*, the height of the ſcituation giving Beauty as the ſolidity of the Rock does firmneſs to the Superſtructure. The Baſis is exactly four ſquare, and the North ſide of it being meaſur'd by Mr. *Greaves* with a *Radius* of 10 Foot, was found to be *693 Engliſh* Foot, and the Altitude being meaſur'd by its Perpendicular, was found to be 481 Foot; but if taken as it aſcends inclining, then is it equal to the Baſis, which is *693* Foot, To give a true Idea of the juſt Dimenſions of this *Pyramid*, we muſt imagine on the ſides of the Baſis, which is exactly ſquare, four equilateral Triangles mutually propending, till they all meet at the top as it were in a point; for ſo the *Perimeter* of each Triangle comprehending 2079 Foot, and the *Perimeter* of the Baſis 2772 Foot, the whole Area of the Baſis will contain 480249 ſquare Foot, or about 11 *Engliſh* Acres of Ground, which is a Proportion ſo monſtrous, that it might ſeem incredible were it not atteſted by the Ancients to be ſo much, and by ſome of them more. The Aſcent to the top of the *Pyramid*, from all the ſides without, is by Degrees or Steps; the lowermoſt Degree is near four Foot in height, and three in breadth, which goes about the *Pyramid* in a level: The ſecond Degree is like the firſt, only it retires inward near three Foot; after the ſame manner is the third Row, and ſo the reſt, riſing like ſo many Stairs one above another to the top, which ends not in a point, but in a little flat, and is about 13 Foot broad, being cover'd with nine Stones, beſides two which are wanting at the Angles. The Degrees

The outside of the First and Fairest Pyramid.



Sutton Sculp.

To his Grace Thomas Lord
Arch-Bishop of Canterbury,

who has been pleas'd to encourage this Work, this Plate is humbly dedicated by.

His Grace's most obedient humble Servant Thomas Greenhill.

grees by which we aſcend are not of an equal depth, for ſome are near four Foot, others want of three, and the higher we aſcend, the depth grows the leſs, and ſo in proportion does the breadth alſo. Theſe rows of Stones are much impair'd by the Weather, yet every Step, which is but one ſingle Stone, is at leaſt 30 cubical Feet; the number of Degrees from the bottom to the top is 207 or 208. Some of the Ancients have reported, that this *Pyramid* caſts no Shadow, which muſt be meant in the Summer-Time and at Mid-Day, for in the Winter Mr. *Greaves* ſaw it caſt a Shadow at Noon Thus far concerning the out-ſide or Superficies of the greater *Pyramid*, with the Figure and Dimenſions of it; next Mr. *Greaves* gives a particular Account of what he found within it, of which, if the Ancients have been ſilent, he imputes it chiefly to a reverend and awful Regard mix'd with Superſtition, in not preſuming to enter thoſe Chambers of Death, which Religion and Devotion had conſecrated to the Reſt and Quiet of the Dead. And firſt he tells us how he aſcended on the North ſide 38 Foot, on an artificial Bank of Earth, when he and his Company enter'd, with Tapers in their Hands, thro' a ſquare narrow Paſſage three Foot broad and 92 long, the Declivity of which was gradually ſo ſtrait, that they were forc'd, at the farther end, to creep on their Bellies. After this, having paſs'd thro' a place in which they found ugly large Bats above a Foot long, they enter'd the firſt Gallery, the Pavement of which was of white and polliſh'd Marble, riſing with a gentle Acclivity, being about five Foot broad, as many high, and 110 Foot long: At the end of this begins the ſecond Gallery, a very ſtately piece of Work, and not

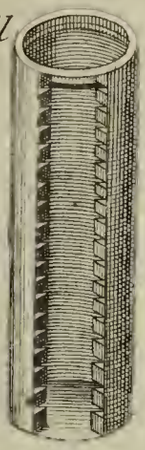
The *Entrance*.

Firſt and ſecond *Gallery*.

inferiour, either in reſpect of the curioſity of Art or richneſs of Materials, to the moſt ſumptuous and magnificent Buildings. 'Tis divided from the former by a Wall, thro' which they paſs'd ſtooping along a ſquare hole, much about the ſame bigneſs as the entrance of the *Pyramid*, but of no conſiderable length yet level: At the end of this Hole on the right Hand, they found the Well mention'd by *Pliny* to be 86 Cubits in depth, into which, he probably imagines, the Water of the River *Nile* was brought by ſome ſecret Aqueduct, and *Bellonius* thinks, out of this Well the Workmen drew the Water which they drank, as likewiſe that it ſerv'd them to dilute the Mortar they us'd in the Maſons Work of the Building; but others affirm, that after having deſcended 67 Foot ſtrait downwards, there is a ſquare Window which leads into a Grot or Cave dug out of a Hill found there, not of living or ſolid Stone, but of Sand condens'd and preſs'd together; it extends in length from Eaſt to Weſt 15 Foot lower, and conſequently 82 from the top. There is a Way dug in the Rock two Foot and half wide, whoſe deſcent downwards is very crooked the length of 123 Foot, at the end of which it is fill'd with Sand and Bats naſtineſs: As 'tis ſaid a *Scotch* Gentleman found it out, of whom the *Sieur Thevenot* makes mention in his Travels. *Le Bruyn* thinks it probable, that this Well was made to let down the Corps into, that were put in the Cavities that are under the *Pyramids*, but would not venture the Experiment of going down to ſee. *Greaves* alſo thinks this Well was the Paſſage to thoſe ſecret Vaults, mention'd, but not deſcrib'd by *Herodotus*, which were hewn out of the natural Rock, over which this *Pyramid* was erected.

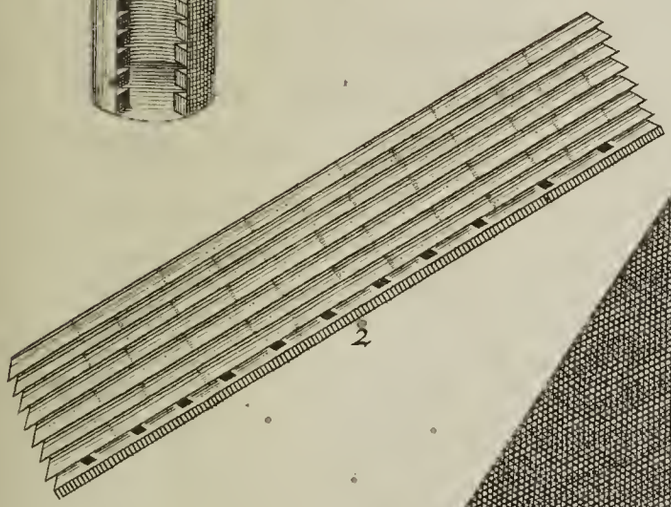
The *Well.*

1. *The descent into the Well*

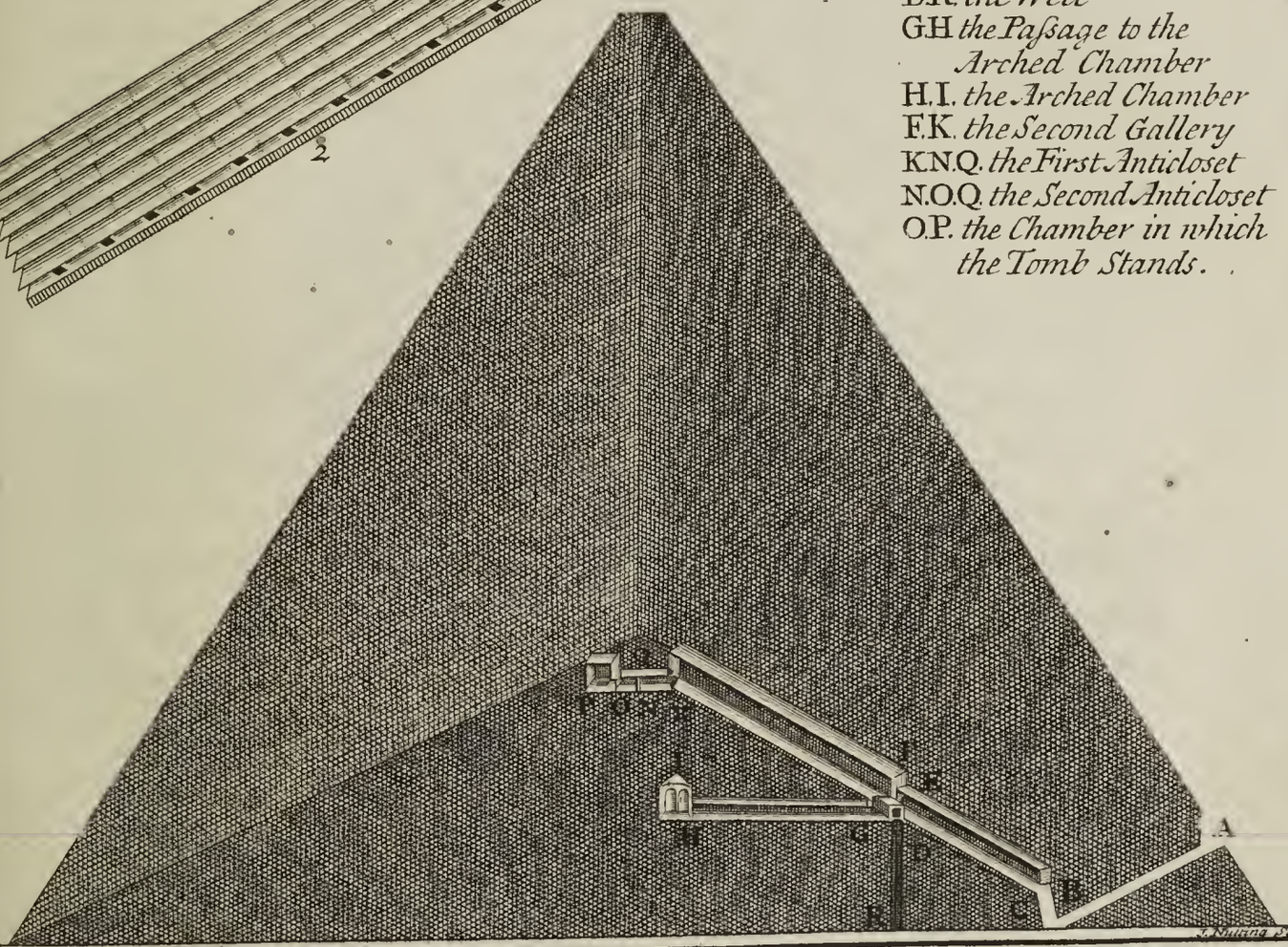


The inside of the First & fairest Pyramid.

If we imagin the whole Pyramid *to be divided in y^e midst, by a* Plan *extended from the North side to the South; the* Entrance, Galleries, *and* Chambers, *with y^e several passages to them, will appear in this manner.*



A.B. *the Entrance into the Pyramid*
B.C. *the Ascent into the First Gallery*
C.E. *the First Gallery*
D.R. *the Well*
G.H *the Passage to the Arched Chamber*
H.I. *the Arched Chamber*
F.K. *the Second Gallery*
K.N.Q. *the First Anticloset*
N.O.Q. *the Second Anticloset*
O.P. *the Chamber in which the Tomb Stands.*



To M^r. John Thorpe, M.A. of University College in Oxford, who has been pleas'd to encourage this Work, this Plate is humbly dedicated by His most humble Servant Thomas Greenhill.

erected. This Well, ſays the former, is circular and about three Foot over; the ſides of it are lin'd with white Marble, and the deſcent into it is by fixing the Hands and Feet in little open ſpaces, cut into the ſides within, oppoſite and anſwerable to one another in a perpendicular. But by his meaſure, ſounding it with a Line, he found it only 20 Foot deep, the reſt, as he ſuppoſes, has almoſt been damm'd up and choak'd with Rubbage. Thence going ſtrait forward the diſtance of 15 Foot, they entred another ſquare Paſſage, oppoſite to the former and of the ſame bigneſs, the Stones being very maſſy and exquiſitely joyn'd; this led, at the extent of 110 Foot, into an arch'd Vault or little Chamber, ſtanding Eaſt and Weſt, about 20 Foot long, 17 broad and 15 high: The Walls were plaiſter'd over with Lime, but the Roof was cover'd with large ſmooth Stones, which lay ſhelving and met above in a kind of Arch or rather Angle. Returning back the ſame way they came, and being out of this low and ſquare Paſſage, they clim'd over it, and going ſtrait on in the trace of the ſecond Gallery, on a ſhelving Pavement (like that of the firſt) riſing with an Angle of 26 Degrees, they at length came to another Partition, being 154 Foot diſtant from the Well below and the length of the Gallery. Here if we conſider the narrow Entrance or Mouth of the *Pyramid* which deſcends, and the length of the firſt and ſecond Galleries that aſcend, all of them lying as it were in the ſame continu'd Line, and leading towards the middle of the *Pyramid*, one may eaſily apprehend the Reaſon of that ſtrange Eccho within of four or five Voices, mention'd by *Plutarch*, or rather of a long continued Sound, as Mr. *Greaves* found by experience in diſcharge-

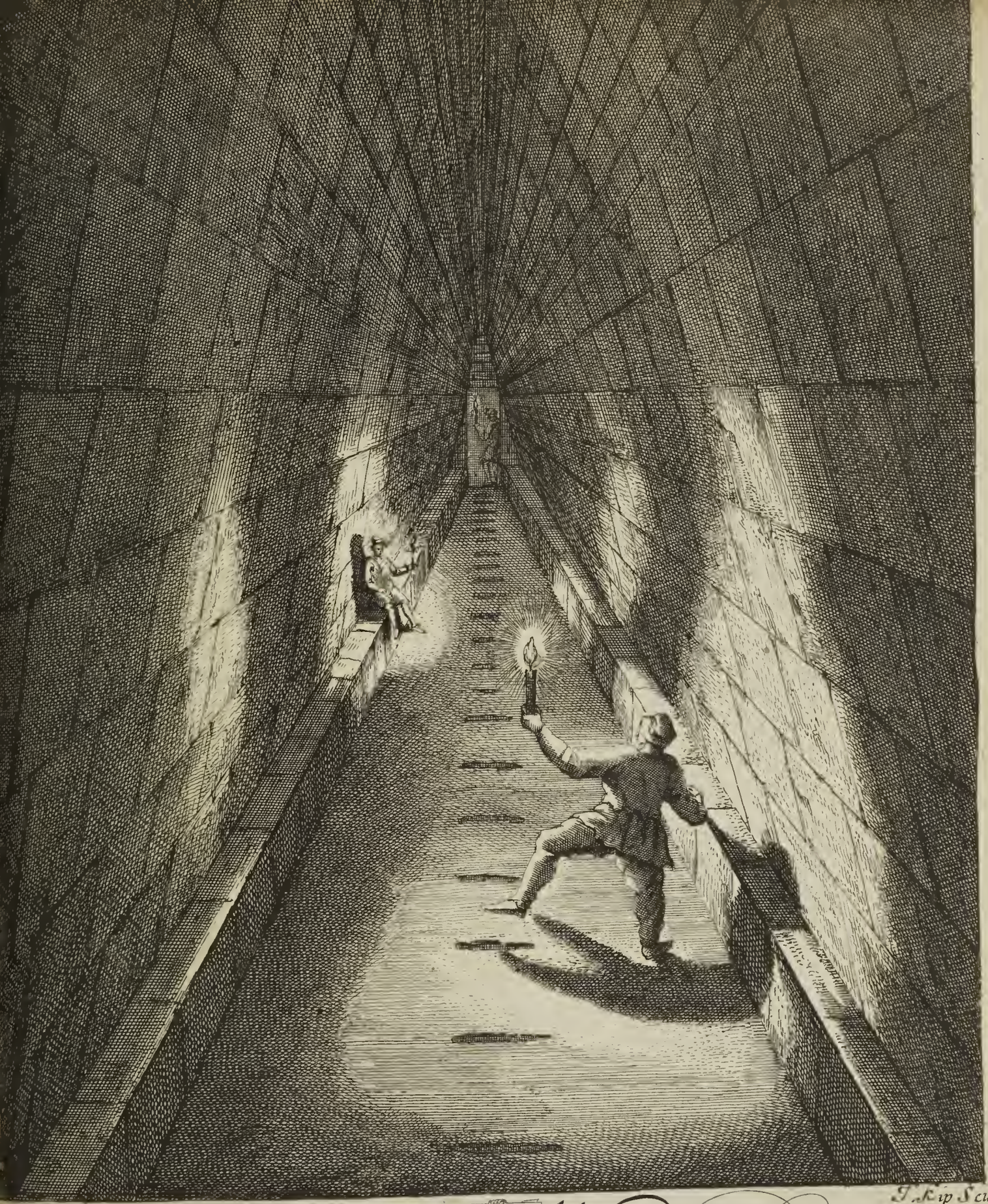
A ſtrange *Eccho.*

ing a Gun; for the Sound being carry'd thro' thoſe Paſſages, and finding no vent outwards reflects on it ſelf, and cauſes a confus'd noiſe, which by degrees ceaſes. This Gallery is built of white Marble, cut very exactly into ſpacious ſquares and polliſh'd; alſo the Roof and ſides of the Wall are of the ſame Stone, ſo cloſely joynted as ſcarce to be diſcern'd by the moſt curious Eye, and tho' the acclivity or riſing of the Aſcent make the Paſſage more difficult and ſlippery, yet is it nevertheleſs very beautiful. The height of this Gallery is 26 Foot, the breadth ſix, of which three are to be allow'd for the way in the midſt, which is ſet and bounded on both ſides with Seats (like Benches) of polliſh'd Stone; each of theſe is above one Foot in breadth and no leſs in depth. On the top of theſe Benches near the Angle, where they cloſe and joyn with the Wall, are little Spaces cut in right angl'd parallel Figures, on each ſide oppoſite to one another, intended, no doubt, for ſome other end than Ornament. In caſting and ranging the Marble in both the ſide Walls, all the Courſes, which are but ſeven, (ſo great are thoſe Stones) lye and flag over one another about three Inches, as is better to be conceiv'd by Figure 2 at *p.* 314. than by any Deſcription I can give.

Le Bruyn's Deſcription of the Gallery.

Le Bruyn in his Voyage to the *Levant*, p. 139. writes more particularly of this Gallery, after the following manner: 'Being return'd, ſays he, from the Horizontal Way, which is on the right Hand, we enter'd 'theother on the left, which is ſix Foot four Inches 'wide, and riſes alſo the length of 162 Foot. On 'each ſide the Wall is a Stone-Bench two Foot and 'half high, and pretty broad, which ſerves to take

'hold



T. Kip Sculp.

To Mr. Joseph Whiston, Drugster, who has been pleas'd to encourage this Work this Plate is humbly dedicated by His most humble Servant Thomas Greenhill.

'hold by in going up, to which the Holes that are 'made almoſt every ſtep in the Wall, are of no ſmall 'Service, yet are they altogether confus'd and with-'out order. It is not known by whom they were 'made; but thoſe that go to ſee the *Pyramids* are 'extreamly oblig'd to them however, for without 'theſe Holes it would be impoſſible to get up, and a 'Man muſt likewiſe be very ſtrong and in health that 'can do ſo by the help of them, and the Stone-Bench 'by which one holds faſt with one Hand while the 'other holds the Candle; add to this, that a Man 'muſt make large ſteps, becauſe theſe Holes are ſix 'Hands breadth diſtant from each other. This Aſcent, 'which cannot be conceiv'd without admiration, may 'well paſs for what is moſt conſiderable in the *Pyra-*'*mids*; for the Stones which compoſe the Walls are 'as ſmooth as Looking-Glaſs, and ſo well joyn'd to-'gether, that one would be apt to take them for one 'ſingle Stone. The ſame may be ſaid of the Pave-'ment. The Roof is here exceeding high and ſo very 'ſumptuous, that 'tis better to be repreſented than 'deſcrib'd; I therefore made this Draft of it, while 'my Countryman *Adrian van Bierbeck* reſted himſelf 'on the Bench that is on the left Hand, and ſome of 'our Company were already got up with their Lights 'into the Chamber where the Tomb or Sepulchre is, 'which gave me opportunity to take a view of all 'the Roof more at large.

But to return to Mr. *Greaves*'s Account, he ſays, That after having paſs'd this Gallery, they enter'd another ſquare Hole of the ſame Dimenſion with the former, which brought them into two *Anti-Cloſets* lin'd with a rich and ſpeckl'd ſort of *Thebaic* Marble. The

Two Anti-Cloſets.

firſt

firſt of theſe had almoſt the ſame Dimenſions as the ſecond. The ſecond was thus proportion'd: The *Area* was level, the Figure of it oblong, the one ſide containing ſeven Foot, the other three and a half, and the height was of 10 Foot. This inner *Anti-Cloſet* was ſeparated from the former by a Stone of red ſpeckl'd Marble, which hung in two Mortices (like the Leaf of a Sluce) between two Walls, more than three Foot above the Pavement, and wanting only two of the Roof. Out of this Cloſet they enter'd another ſquare Hole of the ſame wideneſs and Dimenſions with the reſt, and near nine Foot long, all of *Thebaic* Marble moſt exquiſitely wrought, which landed them at the North end of a very ſumptuous Room. The diſtance from the end of the ſecond Gallery to this Entry is 24 Foot. This rich and ſpacious Chamber, in which Art may ſeem to have contended with Nature, the curious Workmanſhip being not inferiour to the rich Materials, lies about the Center of the *Pyramid.* The Floor, Roof and Sides of it are all compos'd of vaſt Tables of *Thebaic* Marble, very gracefully ſiz'd and plac'd. The nine Stones which cover the Roof are of a prodigious length, like ſo many huge Beams traverſing the Room, and ſupporting the prodigious maſs of the *Pyramid* above: The length of this Chamber is about 34 Foot, the breadth 17, the height 19 and a half. Within this glorious Room ſtands the Monument of *Cheops* or *Chemmis*, of one piece of Marble, hollow within, uncover'd at the top, and ſounding like a Bell, without any Sculpture or Emboſſment. But 'tis the common Opinion, after *Diodorus Siculus*, that neither *Chemmis* nor his Succeſſor *Cephren* were bury'd in their *Pyramids*, becauſe, ſays he, the People being

A ſpacious *Chamber*

wherein ſtands *Cheops*'s Tomb.

being over work'd by them with hard Labour, threatned to tear their dead Bodies to pieces, and throw them out of theſe Sepulchres, therefore they on their Death-Beds commanded their Servants to bury them in ſome obſcure Place, *Diod.* Lib. 1. This Monument is of the ſame *Thebaic* Marble with the whole Room, being ſpeckl'd with black, white and red Spots, and reſembling two Cubes finely ſet together, and hollow'd within. 'Tis ſeven Foot three Inches and half long, in breadth and depth three Foot three Inches and three quarters on the out-ſide, but within 'tis ſomething leſs, which ſhows that the Men of this Age are of the ſame Stature with thoſe that liv'd near 3000 Years ago, tho' ſome famous Men have thought the contrary. If any ask how this Monument could be convey'd into this Chamber, ſince 'tis impoſſible for it to enter by thoſe narrow Paſſages in the *Pyramid* which lead to it, I anſwer, It muſt have been rais'd and convey'd up from without by ſome Engine, before the Chamber was finiſh'd and the Roof clos'd: Thus far *Greaves. Sandys*, p. 99. ſays, This *Pyramid* which is the greateſt of the three, and chief of the Worlds VII Wonders, employ'd 366000 Workmen continually in building it for the ſpace of 20 Years, in which Time they conſum'd in Radiſhes, Garlick and Onions only, 1800 Talents. Nor has Time, which devours the proudeſt Structures, humbl'd this lofty Edifice, tho' 'tis very probably conjectur'd to have ſtood 3300 Years, and is now rather old than ruinous, yet the North ſide is moſt worn by reaſon of the humidity of the Northern Winds, which are here the moiſteſt.

How many *Workmen* employ'd in the *Building* it.

The ſecond *Pyramid* is hardly diſtant the flight of an Arrow from the firſt, and is all built of Stones of a whi-

The ſecond *Pyramid.*

whitiſh colour, nothing ſo large as thoſe of the firſt. The ſides riſe not by Degrees or Steps like thoſe of the former, but are ſmooth and equal, and the whole Fabrick ſeems very entire, except on the South-ſide. Tho' this *Pyramid* is generally thought to be inferiour to the firſt in Magnitude, yet by Mr. *Greaves*'s Obſervation, the height and ſides of the Baſis are in both equal. There is no Entrance into it, and therefore none can tell what Chambers it contains; 'tis bounded on the North and Weſt by two very ſtately and elaborate Structures, being 30 Foot deep, and more than 1400 long, cut out of the hard Rock, and ſquar'd by a Chizzel, which are ſuppos'd to be the Lodgings of the Prieſts. They run along at a convenient diſtance, parallel to the two ſides of this *Pyramid*, and meet in a right Angle. The Entrance into them is by ſquare Openings, hewn out of the Rock, and much of the ſame bigneſs with thoſe of the firſt *Pyramid*. The hollow ſpace within is ſomewhat like a ſquare and well proportion'd Chamber, cover'd and arch'd above with the natural Rock: In moſt of theſe there was a Paſſage opening into ſome other Apartment.

Lodgings of the Prieſts.

The third *Pyramid* is from the ſecond about a Furlong, and tho' it appears at a diſtance to be of an equal height with the two former, by reaſon of the advantage of its Scituation upon a higher riſe of the Hill, yet is it really much lower, each ſide of the Baſis being but 300 Foot long, which wants near 400 of the two others. All the antient and modern Writers generally agree, this *Pyramid* was made of black *Ethiopic* Marble, whereas Mr. *Greaves* aſſures us, on his own Inſpection, the whole Maſs ſeems of a clear and white Stone, ſomewhat choicer and bright-

The third *Pyramid.*

brighter than that in either of the two other *Pyramids*; but what the Stone within may be no Body can tell, ſince there never was any Entrance into it. At ſome diſtance South-Eaſt of the biggeſt *Pyramid* ſtands the *Sphinx*, ſo famous among the Ancients: The *Sphinx*. 'Tis a Statue or Image cut out of the main Rock, repreſenting the Head of a Woman with half her Breaſt, but is at preſent ſunk or bury'd in the Sand to the very Neck: It is an extraordinary great Maſs, but withal proportionable, altho' the Head of it ſelf be 26 Foot high, and from the Ear to the Chin 15 Foot, according to the Meaſure the *Sieur Thevenot* took of it. At a diſtance it ſeems five Stones joyn'd together, but coming nearer one may diſcover what was taken for the Joynings of the Stones, was properly nothing but the Veins in the Rock. *Pliny* ſays, this ſerv'd for a Tomb to King *Amaſis*, which is not improbable, ſince it is in a Part which was formerly a kind of Burying-Place, and near the *Pyramids* and Caves, which were nothing but Places of Sepulture; and that according to his Calculation it was 102 Foot in compaſs about the Head, 62 high and 143 in length, for the Body of it is ſuppos'd to reſemble a Lion or Dog. Some will have it a certain *Egyptian* King caus'd this *Sphinx* to be made in Memory of *Rhodope* of *Corinth*, with whom he was paſſionately in Love. They ſay, among other Things, that when they conſulted it at the riſing of the Sun, it anſwer'd like an Oracle; yet moſt believe this was done by the cunning of the Prieſts. thro' means of ſome hidden Pipes or Conduits under Ground, and that the Well we deſcrib'd in the great *Pyramid* was made uſe of for the ſame purpoſe; but what makes this appear to be fabulous is, that

there is no perforation or opening either at the Mouth, Nose, Eyes or Ears. Many other the like Stories Authors have rais'd of this Statue, affirming that by the Figure of a *Sphinx*, was represented the Goddess *Momphta*, who presided over all the Waters, and chiefly preserv'd and supply'd the Causes of the Over-flowing of the River *Nile*; as also that thereby was signify'd the State or Condition of that River, for as the Over-flowing of the *Nile* continues all the Summer, and during the Time of Harvest, *viz.* in the Months of *July* and *August*, and that in those two Months, the Sun commonly runs thro' the two Signs of *Leo* and *Virgo*, it was natural enough for the *Egyptians*, who had a great inclination for *Hieroglyphics* and misterious Representations, to make a Monster of a Virgin and Lion, which they call'd *Sphinx*, and consecrated to the River *Nile*; the representing of which lying on its Belly, was to explain the Over-flowing of that River.

It represented *Momphta.*

But to return again to the *Pyramids*, near which this *Sphinx* stands, we shall add these few Observations of Father *Vansleb* concerning them, *viz.* That they are not built with Marble, but with a white sandy Stone exceeding hard; that none of them are perfectly square, but have all two sides longer than the others, which is plainly visible in the greater and the lesser *Pyramid:* The North side is longer than that which stretches from East to West, yet are they nevertheless built in very good Order, and each of the three largest stand at the head of 10 lesser, which are not well to be distinguish'd, by reason of heaps of Sand that lye before them. They have all an Entrance that leads to a low Alley, which is exceeding long, and has at the end a Chamber,

Observations on the Pyramids.

ber, where the antient *Egyptians* plac'd the Bodies of thoſe Perſons for whom the *Pyramid* was deſign'd, tho' this Entrance is not to be ſeen in every one of them, becauſe the Wind has ſtopp'd it up with Sand. On the top of the largeſt *Pyramid* was antiently a Statue or *Coloſſus*: This appears in that it is not ſo ſharp as the others, but rather plain, and there are yet to be ſeen great Holes, which were to keep the *Coloſſus* from falling; but at preſent there is nothing to be ſeen at top but many Letters of the Names of Perſons of all Nations, who had left them to witneſs they had been there. Laſtly, He makes no queſtion but that this Place where the *Pyramids* are built, was the *Burying-Place* of the old City of *Memphis*, by reaſon all the *Arabian* Hiſtories inform us that this City ſtood where the *Pyramids* now are, over againſt old *Cairo*. He alſo imagines the *Sphinx* to be a Tomb, *Firſt*, From its ſcituation in a Place which was in former Ages a Burying-Place, and near the *Pyramids* and mortuary Caves. *Secondly*, That it appears to be a Sepulchre from its Building; for in the hinder part is a Cave under Ground, of a bigneſs anſwerable to that of the head, into which he look'd by an Entrance that led into it, ſo that it could ſerve to no other purpoſe than to keep a dead Corps.

Caves near the *Pyramids*.

From the *Pyramids*, *Vanſleb* went to take a View of the *Caves* that are adjoyning, which formerly ſerv'd for Places to bury the Dead in: Of theſe there are ſeveral hollow'd or cut in the ſide of a Rock, in bad Order and without Symmetry on the out-ſide, but very even and well proportion'd within: All of them have a ſquare Well cut likewiſe out of the Rock, in which the *Egyptians* laid the Bodies of thoſe for whom

the *Cave* had been made, it ſerving them for a Tomb. The Walls of ſome of theſe are full of *Hieroglyphic* Figures, cut alſo in the Rock; in ſome they are but ſmall, in others very lively. In one, ſays he, I counted 16 great Figures, eight Men and as many Women, holding each other by the Hand, with ſome other ſmall Figures on each ſide.

Subterranean Caves.

But to ſpeak more particularly of the *Subterranean Caves*, near the Borough of *Sacara* in *Egypt*, we ſhall obſerve, that among the moſt remarkable Things that were found, as well in the City of *Memphis*, as ſome Miles round about it, the *Caves* or Tombs under Ground were the moſt conſiderable, and worthy the ſearch of the Curious. It is on theſe *Subterranean Caves* that this City and ſeveral Places thereabouts were built, as on ſo many Vaults, as the Ancients have written, and thoſe *Caves* do by far ſurpaſs the *Catacombs* of *Rome* both in Grandeur and Beauty; for the antient *Egyptians*, who maintain'd the *Metempſychoſis* or Tranſmigration of Souls from one Body to another, took care not only to preſerve their Dead from Putrifaction, but alſo endeavour'd to lay them up in a ſecure and quiet Place of Burial: That they might therefore take all manner of precaution againſt any alteration that might happen to them from the Injuries of Air, Fire, or the length of Time, they did not place their Dead in Places where the River *Nile* might overflow, nor in the open Fields, but either in *Pyramids* of a more durable continuance, or in *Subterranean Vaults* built with great care of Stones, or laſtly, in *Caves* cut out of the Rock it ſelf, for which the Region of *Memphis* and Places adjoyning were very proper, becauſe they conſiſt of a Rock, which is hid under

der the thickneſs of about a Foot and half of Sand. Their Burying-Places then were *Subterranean Caves* divided into ſeveral Apartments, roof'd like great Halls, and with ſo many Windings, which went from one to the other, that they reſembl'd real *Labyrinths* or *Meanders*. According to the report of the antient *Egyptians*, there was ſuch a vaſt number of thoſe *Subterranean Apartments* which butted one againſt another, that they extended ſome Miles in length, even to the Temple of *Jupiter Ammon*, and the Oracle of *Serapis*, which was a great conveniency to the Prieſts, who might hold a Correſpondence with each other without being ſcorch'd by the heat of the Sun, or incommoded by the Sands; ſo that all thoſe vaſt ſandy Plains of *Egypt* were hollow underneath, and divided into numberleſs Apartments and Places for dead Corps. This ſeems ſurprizing and almoſt incredible, but they that will conſider the other prodigious Works of the *Egyptians*, and make ſome Reflections on what the antient Hiſtorians have wrote of the great and moſt antient City of *Memphis*, and the almoſt infinite number of that People, will not find this ſo impoſſible; beſides what the *Arabian* Authors ſay, that there was formerly a Subterranean Communication between this City of *Memphis* and that of *Heliopolis*, being ſeveral Miles aſſunder, and which paſs'd alſo under the Bed of the River *Nile*. The greateſt part of the Inhabitants of the Borough of *Sacara*, which is neareſt thoſe *Caves* of the *Mummies* or *Embalm'd* Bodies, and three good Hours Journey from the *Pyramids*, get their Livelyhoods by digging into thoſe *Caves*, and taking out the *Mummies*, becauſe their Tillage is not able to maintain them by reaſon of the ſterrility of the Soil, where-

Their *Burying-Places.*

How thoſe of *Sacara* get their *Livelyhoods.*

wherefore whoever has occaſion for their Service, may eaſily hire them for Money, to conduct them into *Caves* that are already open, to ſee them, or to dig for new ones in the Sand, which have not hitherto been remov'd, for ſome of theſe *Caves* have not yet been diſcover'd, being hid in ſuch manner under the Sand, that there is no Stranger, nor hardly any Inhabitant of the Country, that can be certain before-hand where any *Mummy* may be found: Beſides, the *Europeans* have from Time to Time caus'd ſo many to be open'd, that they are become exceeding ſcarce.

The *Entrance* into theſe *Caves.*

They enter theſe *Caves* by an opening at top even with the Ground, into which they are let down, as into a Well, by means of a Rope and the aſſiſtance of a Servant with a Light in their Hands, tho' in ſome few they can climb up and down, by ſetting their Feet in certain gaps in the Wall, as appears by the Plate at *p.* 203. Letter E. This Well or Deſcent into theſe *Caves* is about 16 or 18 Foot deep, and at bottom, the Paſſage of it is ſo low, they are forc'd to ſtoop and creep thro', where they arrive in a four-ſquare

The *Chamber.*

Chamber or Repoſitory, 24 Foot every way, on each ſide of which, next the Wall, ſtand Baſes or Tables cut out of the Rock, about five Foot long, two and a half broad, and one high, whereon are plac'd the dead Bodies, *Embalm'd* and adorn'd after the manner before deſcrib'd, and put into Coffins of Wood or Stone, carv'd after their own ſimilitude. Many times, beſides the number of Coffins juſt mention'd, there lye round about upon the Floor ſeveral other little ones, which ſeem to be the Coffins of Children. Sometimes there are abundance of theſe *Caves* near each other, as you may imagine by the Plate before-mention'd; but that you

To Robert Nelson Esq. who has
been pleas'd to encourage this Work, this Plate is humbly dedicated by
His most humble Servant Thomas Greenhill.

you may have a more clear *Idea* of all that is here deſcrib'd, I have added another, the Deſcription of which is as follows: A. A. A. A. ſhows the *Ichnography* of a *Burying-Place*, wherein are nine Chambers or Apartments all of an equal bigneſs, mark'd with the Letters, B. B. B. Each of theſe has four Baſes whereon the Coffins are ſet, as appears by the Figures 1. 2. 3. 4. The Walls or Partitions are repreſented by the Letters C. C. C. but theſe are all more exactly ſeen in the *Scenography*, in which D. and E. ſhows two *Caves* with their Walls turn'd over with Arches. Adjoyning to the Walls lye four Baſes in each *Cave*, whereon the Coffins are ſet, mark'd by the Letters F. G. H. I. K. L. *&c.* At the Head of the Coffin, ſtands a Figure like a Boy in Swadling-Clouts, and at the Feet a Hawk, being their Tutelar Gods, by whoſe Preſence and Aſſiſtance they thought the Bodies would be defended from all kinds of Violence, and over theſe, againſt the Wall, were cut in an oval form *Hieroglyphics*, mark'd M. N. O. P.

Deſcription of the Ichnography and Scenography of theſe Caves.

This may ſuffice for a general Deſcription of theſe *Caves*, yet it may not be amiſs to add a few Obſervations made by Father *Vanſleb* on this Subject: He tells us he went on purpoſe to ſee theſe *Caves*, and gives us every particular Inſtance that happen'd to him; but this we muſt alſo take notice of, that *Le Bruyn* attributes the very ſame Remarks to one *Milton* an *Engliſh* Man, and he that pleaſes to give himſelf the trouble to read both, will find them much of a piece. They are as follows: After having ſaid that firſt an Agreement muſt be made with the *Arabians* of the Borough of *Sacara*, about the number and quality of *Wells* one would have open'd, as alſo what was to be given them for their

Obſervations on the Subterranean Caves.

their Trouble, and that for better ſecurity 12 *Arabian* Horſemen ought to be brought along with one; he adds, That the firſt *Well* he went to ſee was that of *Embalm'd* Birds, and that having caus'd the Sand that cover'd the Mouth of the *Well* to be remov'd, thro' which he was to go down, and from thence to enter into the *Cave*, he caus'd himſelf and his Companions to be let down one after another, by tying a double Rope about their Middles. So ſoon as they were at the bottom, and that every one had lighted his Flambeau, and ſeveral Matches they had brought along with them, they crept on their Bellies into a *Cave*, which was an Entry cut thro' the Rock about a Man's height, a Fathom wide, and extraordinary long. On each ſide they found other Entries, cut alſo into the Rock, where were ſeveral Chambers full of a great number of Earthen-Pots, with Covers of the ſame. In theſe were contain'd *Embalm'd* Birds of all kinds, every Bird having a Pot to it ſelf. They found there alſo ſeveral Hen-Eggs whole, but which were empty, and conſequently had no ill Smell.

Wells of Embalm'd Birds.

Having ſufficiently view'd this *Cave*, they were drawn up again in like manner as they were let down. Then having commanded their *Arabians* to open a *Virgin-Well* (for ſo ſuch are call'd as have never been open'd) they were immediately let down into it, in the ſame manner as before deſcrib'd; but being come to the bottom, they found ſuch a horrid Stench, and ſo cloſe an Air, that they were not only not able to breath, but it alſo put out their Flambeaus, as likewiſe their Matches every time they endeavour'd to light them, ſo that they were thereupon forc'd to cauſe themſelves to be drawn up again with all ſpeed, without having been

A Virgin-Well

been able to advance one ſtep. Our Author ſays, that all he could ſay of this *Well* was, That it was much deeper than the former.

After this he caus'd another *Cave* to be open'd, which was not a *Virgin-Well* as the former. Being let down into it he found there two *Mummies*, one greater and the other leſſer of a Child, both in Coffins: The biggeſt was of Marble, cut after the likeneſs of him for whom it was made. He caus'd them to be open'd but found nothing extraordinary in them, therefore took no Account of them, but left them where he found them. A *Cave* with two *Mummies*.

He went down next into a *Cave* call'd the *Church*, which, he ſays, was the ſhalloweſt of all he had ſeen, it being nothing but a long Entry under Ground, well Plaiſter'd and Painted every-where with *Hieroglyphics*. He tells us there was ſo great a quantity of Sand in this *Cave*, that he and his Company were forc'd to creep along on their Knees; for as ſoon as any one has ſeen theſe *Wells*, the *Arabians* are wont to fill them up again with Sand, if the Wind does not do it for them, that they may get more Money by them another Time; for this is the greateſt Livelihood theſe miſerable Creatures have, and the leaſt they take for opening a *Virgin-Well* is 30 * *Piaſters*. The reaſon of this high Price is, that thoſe which cauſe them to be open'd, have the liberty to carry away all the Curioſities and *Mummies* they find there. A *Cave* call'd the *Church*.

Now to give a perfect *Idea* of this Plain of *Mummies*, the antient Burying-Place of the *Egyptians*, you muſt repreſent to your ſelf a vaſt and boundleſs Champion Country, cover'd all over with Sand, where there are neither Trees, Plants, Graſs, Houſes, nor any thing

* Each *Piaſter* is 5 *s.* Sterling or thereabouts, ſo the whole may make near 5 *l.*

like them to be ſeen, but the whole Surface is ſtrew'd with dry Bones of Arms, Legs, Feet, Heads, old Linnen Rags, broken Tombs or Coffins, and a great many little Idols, ſome of Wood, and others of Earth glaz'd with a green colour, and mark'd before and behind with *Hieroglyphics:* In ſome places you may ſee great Tomb-Stones, engrav'd with Cyphers and Ænigmatical Figures, that repreſent ſomething of Chymiſtry and other Sciences and Myſteries of the antient *Egyptians*, as alſo ſome ſtrange Characters that are no *Hieroglyphics.* Theſe are the remains of their Pride and Vanity, as likewiſe ſad Proofs that all Men are ſubject to Death: This cauſes Horrour to thoſe that come firſt into the Plain, and if one conſiders attentively the number of Bones wherewith it is ſtrew'd, one would be apt to think that Place had formerly been a Field of Battel. So much for the *Pyramids* and *Subterranean Caves*, now there only remains to ſpeak of the *Sepulchral Lamps*, which ſome aſſert to have burnt perpetually, and have therefore been the Subject of much Diſcourſe among the *Virtuoſi* of all Ages.

Authors who have written of *Sepulchral Lamps.*

Clemens Alexandrinus, *Appian*, *Burattinus*, *Hermolaus Barbarus*, *Coſtæus*, *Citeſius*, *Cælius*, *Caſalius*, *Cedrenus*, *Delrius*, *Ericius*, *Foxius*, *Geſnerus*, *Jacobonus*, *Leander*, *Libavius*, *Lazius*, *Langius*, *Licetus*, *Maiolus*, *Maturantius*, *Baptiſta Porta*, *Pancirollus*, *Ruſcellius*, *Scardonius*, *Taſſonius*, *Ludovicus Vives*, *Volateranus* and many other learned and ingenious Authors, who have written of theſe *Sepulchral Lamps*, do moſt of them believe and ſtrenuouſly aſſert, that they burn'd for ſeveral Hundreds of Years, and would have ſo continu'd, perhaps for ever, had they not been broken by the unadvis'd Irruptions of Ruſtics and Husbandmen, by diging up the

the Ground, or otherwiſe extinguiſh'd by the like Accidents. 'Tis true, there are not many that affirm that they themſelves ſaw any of theſe *Lamps* burning, but then they give you abundance of Inſtances of ſuch as did, and where they were found, which being too many to be inſerted here, we ſhall only mention a few, after having inquir'd to what End and Purpoſe they were invented and made uſe of; of what Matter and Faſhion they were compos'd, and whether it were poſſible for any of them, when once lighted, to burn perpetually without any addition or ſupply of freſh Aliment.

Perpetual Lamps to what end invented.

Firſt then we are to underſtand, that as the *Egyptians* (thro' a firm belief they had of the *Metempſychoſis*) affected to procure a Perennity to the Body by *Balſamation* or *Embalming*, and the ſecurity thereof by *Pyramids*, *Subterranean Vaults*, &c. ſo they endeavour'd to animate the Defunct by perpetual Fire, which anſwer'd the Nature of their Souls: For with them Fire was the *Symbol* of an Incorruptible, Immortal and Divine Nature, and hence ſome will have it, they erected *Pyramids* (* the *Symbols* of Fire) of that Solidity as eaſily to overcome the Injuries of Time, and by their Figure to demonſtrate the Immortality of the Soul. And whereas flaming Fire was more corruſcating and enlightning than any other Matter, they invented *Lamps* to hang in the Sepulchres of the Rich, which would burn perpetually without any aſſiſtance or addition. This as it was a *Symbol* of the Immortality of the Soul, ſo did it likewiſe ſerve for a *Symbol* of their grateful Intentions towards the *Manes* and Guardian Gods, who protected the Bodies in their Sepul-

Fire an *Emblem* of the *Soul.*

* *Pyramis, ἀπὸ τῦ πυρὸς, quod ad ignis ſpeciem extenuatur in Conum.*

chres, thereby both venerating, honouring and reſpecting the Souls of the Deceas'd, and alſo rendring what was very grateful and acceptable to them. Now whereas the *Egyptians* ſignify'd Life by a *Lamp*, and alſo believ'd that their Immortal Souls tarry'd in the Grave with their Bodies, ſo after having *Embalm'd* thoſe Bodies to prevent the Souls forſaking them, by reaſon of their Corruption and Diſſolution, they depoſited them in *Subterranean Caves*, where they had provided *Lamps* that would burn perpetually, to the end that their Souls might not lye miſerably impriſon'd in darkneſs, and thereby any hurt befal them; but on the contrary, enjoy eternal light and be free from all evil, or that when the Soul ſhould wander, it might not miſtake its Reſidence, but be by the light of the *Lamp* guided and conducted to return to its former Habitation.

And of *Eternal Life.*

Theſe are the abſur'd Opinions of the Superſtitious *Egyptians*, and the Reaſons why they plac'd burning *Lamps* with the Dead in their *Subterranean Vaults*, as *Jacobonus*, *Foxius*, *Scaliger* and others relate; therefore the next Thing which we ſhall conſider, is, whether there ever was or can be ſuch a Thing made as a perpetual burning *Lamp*. Moſt of the before-mention'd Authors believe there were ſuch *Lamps*: *Licetus* particularly has writ a whole *Folio* to prove it, and *Kircher* produces a Story out of *Schiangia*, an *Arabian* Author, which he thinks will ſolve it; but however, whether there have been any perpetual burning *Lamps* or not, ſince no Author of good Credit ever ſaw one, it is nevertheleſs very certain that *Lamps* are frequently found in the Sepulchres and *Subterranean Caves* of the Dead, which, to what end and purpoſe they were there

there plac'd, will ſtill remain a great *Quere*, unleſs it were for the above-alledg'd Reaſons, ſince *Licetus* and other Authors ſay, Theſe were the proper Places for them, aſſerting they might be extinguiſh'd by the admiſſion of Air in the breaking up of ſuch Places. *Greaves* at the end of his Deſcription of the firſt *Pyramid*, p. 99. takes notice of two Inlets or Spaces in the *South* and *North* ſide of the Chamber, juſt oppoſite to one another, very evenly cut and running in a ſtraight Line about ſix Foot into the thickneſs of the Wall, which, he ſays, by the blackneſs within, ſeem to have been a Receptacle for the burning of *Lamps*. *T. Livius Burattinus* would gladly have believ'd it had been an Hearth for one of theſe perpetual *Lamps* which we now are ſpeaking of; but *Greaves* imagines the Invention not to be ſo antient as this *Pyramid*: However, *Burattinus* in his *Italian*, and *Michael Schatta* in his *Arabic* Letter to *Kircher*, which you may read in *Oedipi Ægyptiaci Theatrum Hierogliphicum*, p. 544. affirm that they found many *Lamps* in the *Subterranean Caves* of old *Memphis*, ſome having three, four, eight or 12 Lights, and made in the ſhape of Dog, Man, Bull, Hawk, Serpent and the like. Alſo *Caſalius* tells us he had ſome *Lamps* of Braſs which repreſented a Dog, Ox, Sphinx, *&c.* and ſome made of Earth. Seeing therefore they are ſo different in their matter, ſhape and number of Lights, I have given you the Sculptures of 15 of them, with their Deſcription more at large.

Lamps ſuppos'd to have been in the firſt *Pyramid*.

Lamps in the *Subterranean Caves* of *Memphis*.

The firſt Figure repreſents *Serapis* ſitting in a Chair, having a Basket made of Ruſhes on his Head; he reſts his right Hand on a Staff or Scepter, and lays his left on a tripple-headed Monſter, ſuch a one as is joyn'd to the Statue of *Serapis* at *Alexandria*: This *Lamp* was

A *Deſcription* of ſome *Lamps* and firſt of *Serapis*.

was found between the Walls, near one of the Gates of *Rome* call'd *Capena*, and is in the Cuſtody of *Pietro Santo Bartoli*, as *Bellori* informs us, from whom we have taken the three firſt and the ſixth Figures. The ſecond Figure ſhews the tripple-headed monſtrous Repreſentation of *Serapis* at *Alexandria*: It is an Image of Braſs with the Heads of three ſeveral kinds of Animals, *viz.* In the middle the Head of a Lion, on the right Hand that of a fawning Dog, and on the left that of a rapacious Wolf, which ſignifie the three Times, the preſent, paſt and to come. The Body is environ'd with two Serpents in four Wreaths or Circumvolutions from the Legs to the Neck, perhaps to denote the four Seaſons, turn'd about by the Sun; for by the Figure of *Serapis* the *Egyptians* denoted the Sun: See a fuller Deſcription of it in *Macrobii Saturnalibus*. This is kept at preſent in the Royal Collection of the King of *Pruſſia*, together with the whole *Muſæum* of *Bellori*, which that Prince purchas'd. The third Figure is the Head of *Serapis*, with a Basket and Crown upon it like the Rays of the Sun: Theſe expreſs the Nature of that God, whom the *Egyptians* believ'd to be the ſame with the Sun, *viz.* The Beginning and Ending of all ſuch Things as proceed from and return back to it. The Basket on the top of the Head ſhows, ſays *Macrobius*, the height of this Planet and the virtue of its Influence, in that all earthly Things return to it, whilſt they are drawn up by the Heat it immits; for which Reaſon this God is thought to be the ſame with *Pluto*, and was not rarely added to the *Sepulchral Lamps*, as theſe two teſtifie; the latter of which, being of excellent Workmanſhip, is in the Cuſtody of *Raphael Fabrettus*. Before we proceed to give

Lamp of a tripple-headed *Monſter.*

Another *Lamp* of *Serapis.*

balming.

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give any farther Deſcription of theſe *Lamps*, it may be neceſſary to remark, that ſome were alſo kept in the *Egyptian* Temples and other Places, as well as in the *Caves* of the Dead; but then, ſays *Kircher*, they were made in the ſimilitude of that God who was worſhipp'd in that Temple. Thus in the Temple of *Anubis*, the *Lamp* was in the likeneſs of a Dog's Head, or elſe in the ſhape of his whole Body; in the Temple of *Oſiris* it was in the form of a Hawk's Head, or of the whole Bird; in the Temple of *Iſis*, of a Half Moon, and ſo of the reſt. The *Lamps* were wrought in the ſame faſhion with thoſe *Numina* repreſented in each particular Temple or Place, as all thoſe teſtifie which have been brought from *Egypt*, and are at this Day kept in the Cabinets of the Curious. Moreover you muſt obſerve that the *Egyptians* ſet up *Lamps* not only to thoſe Gods that were beneficial to them, but likewiſe to ſuch as were miſchievous, to the end they might more readily have recourſe to the one and avoid the other. Of this laſt kind *Johannes Nardius* ſent one out of his *Muſæum* to *Kircher*, in the form and ſhape as is expreſs'd by Figure the fourth, *viz.* Under the *Symbol* of an Aſs, *Typhon* was repreſented, becauſe, as *Plutarch* obſerves, his Voice was like the braying of that Animal, and which he likewiſe reſembl'd in colour, ignorance and ſtupidity. This *Typhon* was thought to bring Sterility, Droughts, Contagion, and the like kind of Evils upon the *Egyptians*, therefore to prevent his obſtructing the fruitful overflowing of the *Nile*, they form'd his *Lamps* in the manner you ſee, that knowing himſelf by his Image, he might ceaſe from perpetrating of Evil: *Silenus* likewiſe, who is the *Symbol* of the *Nile*'s Fertility, and

A *Lamp* of *Typhon*.

con-

conſtant Attendant on *Bacchus* or *Oſiris*, rides aſtride on his Head, and thereby reſtrains his power of doing Miſchief: This *Lamp* moreover ſtands on the Foot of an Eagle or Hawk, thereby, ſays *Kircher*, to repreſent how *Typhon*'s deſtructive and flagrating Power lying hid in the Sun, was made more temperate by a Humour which *Silenus*, the Page of the aforeſaid *Bacchus*, had the Command of; for, as *Plutarch* well obſerves, *Iſis* would never have *Typhon* quite deſtroy'd, but only conquer'd, becauſe tho' his aduſt and fiery Nature, by reaſon of its too great Siccity, was pernicious, nevertheleſs being temper'd with much moiſture, it was ſometimes uſeful. The fifth Figure repreſents a *Lamp*, whoſe bigger *Foramen* on the middle of its Superficies, where they pour'd in the Oil, is cover'd with a large *Heliotrope* inverted, a Flower ſo call'd by the *Greeks* from its ever inclining towards the Courſe of the Sun; for in the Morning it turns to the *Eaſt*, at Noon is erect, towards the Evening faces the *Weſt*, and at Night inclines to the Earth, enquiring, as it were, for the Sun bury'd under Ground, and waiting for its Reſurrection the next Morning. This may ſerve to teach us what Affinity, Temper and Agreement Things of an inferior Nature have with thoſe that are Celeſtial; and if *Ariſtotle* confeſſes that the Winds, Waters and other inanimate Things follow the heavenly Circuit, why ſhould we queſtion the *Heliotrope*'s ſubſequency to the Courſe of the Sun, or the *Seliotrope*'s to that of the Moon? Surely he who form'd this Flower turn'd downwards on a *Sepulchral Lamp*, ſeems thereby to intimate the Night of Death which Bodies ſuffer under Ground, and withal to ſhow, according to the Opinion of the Ancients, that the Souls of the De-

A *Lamp* of a *Heliotrope*.

Deceas'd tarry together with their Bodies in the Grave. This *Lamp*, as likewiſe thoſe at Figure the 7th, 10th, 12th, 13th and 15th were firſt publiſh'd by *Caſalius*, and explain'd by *Licetus*. The next *Lamp*, mark'd with Figure ſix, ſeems to repreſent the *Pharos* of *Alexandria*, into whoſe Haven a Ship is juſt entring, the Seamen being furling up their Sails, and for want of a better Reaſon, is ſuppos'd to have been plac'd in the Sepulchre of a certain Merchant of that City; but is now in the *Muſæum* of *Pietro Santo Bartoli*, as *Bellori* informs us. As concerning the following *Lamp*, with a big Belly and Handle, and ſtanding upon three Feet, as you may ſee at Figure the ſeventh, *Licetus* believes *Caſalius* is under a miſtake in reckoning it for a *Lamp*, and that it was rather a certain Veſſel in form of a Cucumber, in which the Ancients were wont to heat Water; but I cannot be of his Opinion, ſince by its ſhape it looks very much unlike a Cucumber, and from the ſmallneſs of its Mouth at top, and the appearance of a Place for the Wiek, it ſeems moſt probably to have been a *Lamp*. The eighth *Lamp*, made in the ſhape of an Ox couching on the Ground, with a Boy ſitting on his Back, and holding a Fig-Leaf in his Hand, was ſent by the Great Duke of *Tuſcany* out of his *Muſæum*, to *Kircher*: The Ox being the Figure of *Apis*, and *Apis* ſignifying the chief *Numen* or Patron of Agriculture, wherefore this *Lamp* was plac'd in the Temple of *Apis* in Honour of that God, denoting by the Veſſel, the pious and religious Affection the antient *Egyptians* had for that Deity; and by the Fire the vital Heat, thinking that if he were abſent from their Husbandry, all would run to the laſt Deſtruction. Under that *Symbol* therefore they tacitely ſollicited this

Lamp of the *Alexandrian Pharos.*

The *Lamp* of an *Ox* with a *Boy* on his Back.

Numen to grant warmth and vital Heat to the Fields and Meadows, hoping, by the religious Ceremony of Fire, that he would be more vigilant and take greater care of Things committed to his Truſt. By the Boy and Fig-Leaf they denoted the vital Heat and vegetable Life communicated to this Deity, whereby all Things are fructify'd, and ſeem as it were to grow young again. The ninth Figure or *Lamp* repreſents a very fair and entire *Sphinx* with a Womans Face, having her Head bound about with a Fillet or Hair-Lace, the hinder part cover'd with a Coif, and two Horns riſing out of her Forehead; the Body and Legs were like a Lion's, and on the top of the Back was a great *Foramen*, thro' which they pour'd the Oil: The Breaſt was very protuberant and ſomewhat like a Scollop-Shell, at the top of which is ſeen a leſſer *Foramen* for the Wiek. This *Kircher* poſitively believes to have been a *Sepulchral Lamp*, foraſmuch as the antient *Egyptians* were wont to place *Sphinx*'s about their *Sepulchres*, and *Pliny* moreover witneſſes, that an entire *Pyramid* was built in *Egypt* of that ſhape, whom you may conſult more at large, *Lib.* 36. *cap.* 12. The tenth *Lamp* has two Wieks, and may either be hung up or ſet upon its Foot: From the form of a Creſcent at the other extremity or handle, it is thought to have been dedicated to the Moon, or elſe to have burn'd in the Sepulchre of ſome Perſon of Rank, as a *Symbol* of his Nobility, of which this was an *Hieroglyphic*, and therefore they antiently wore one in their Shoes, *&c.* to diſtinguiſh them from inferior Perſons, and perhaps might alſo Sup by a *Lamp* made in that form in token of their Quality and Grandure. As this had two, ſo the following *Lamp* at Figure eleven had four

Lamp of a *Sphinx.*

Lamp of the *Moon.*

Wieks

Wicks or Lights, being, as *Nardius* tells us, brought out of *Egypt*, with ſome *Mummies*, to the Grand Duke of *Tuſcany*, by which, ſays *Kircher*, nothing ſeems more to be meant than the Worſhip of thoſe Deities which went before the four Seaſons of the Year; for ſeeing the Proſperity of the whole Republic depended on the Plenty of thoſe Things, to which the above-ſaid Deities were diſtributed, in the Circle of the four Seaſons of the Year, they aptly apply'd the *Lamp* with four Lights to complete theſe myſterious Ceremonies; for the *Egyptians* erected their *Lamps* with ſo many Lights as the number of that Deity, conſecrated to any one, contain'd of Unities. The *Lamp* at Figure the twelfth, with the Head of an Ox, which as *Valerianus*, Lib. 3. *Hierogl.* plainly demonſtrates to be the *Symbol* of the Earth, was Sepulchral and depicted Hieroglyphically, to ſhow that the Body of Man was reſolv'd into Earth from whence it was firſt form'd. Figure the thirteenth is a *Lamp* on whoſe Superficies a wing'd *Sphinx* grav'd or wrought, which as it was among the *Egyptians* the *Symbol* of ſecret Wiſdom, ſo it denotes that this *Lamp* was plac'd in the Sepulchre of ſome Learned Man, whoſe Sayings were wont to be Ænigmatical, and were repreſented by the Image of a *Sphinx*; or perhaps more particularly to denote the *Depoſitum* of ſome Noble Poet; for it is the property of a Poet, under the cover of a Fable, to contain the myſterious Secrets of Divine Matters, and to enlighten the hidden Senſes of honeſt Actions, that they may be imitated. The next *Lamp* at Figure the fourtenth was purchas'd of the *Arabians*, by that excellent Phyſician *John Baptiſta Bonagente Vicentinus*, who ſaw them take it out of one of the Caves of the Mummies near the

Lamp with four *Lights*

Lamp with an *Ox's* Head.

Lamp of a wing'd *Sphinx*.

Lamp with two beaked *Ships*.

Pyramids, and after his Death *Fr. Sanctus a Plebe Sacci* bought it out of his Collection at *Cairo*, and brought it to *Padua*, where he preſented it to the moſt illuſtrious *Sertorio Urſatto*, who afterwards ſhow'd it to *Licetus*, and he gave the following Figure and Deſcription of it, *viz.* That it had twelve Lights or Wicks, and on it was repreſented two beaked Ships with many Oars, as it were mutually going into a hoſtile Engagement, which denotes, ſays *Licetus*, that this *Lamp* was plac'd in the Sepulchre either of a certain famous Pirate, Commander of 12 Gallies, with three Oars on a ſide, and who infeſted the *Egyptian* Seas, or, on the contrary, of ſome Captain who defended their Coaſts from their Enemies; to which he adds, that this *Lamp* being but ſmall, and having 12 large Wicks, it muſt undeniably have conſumed away in a very ſhort Time, unleſs it were fill'd with incombuſtible Oil. By the fifteenth and laſt Figure of a *Lamp*, on the extremity of whoſe handle is a Dog's Head, *Pierius* and *Ambroſius* think is ſignify'd, that Men are faithfully to keep their Words and Truſt in all Things committed to their Charge; and that a Dog's Head had a chief Place in Sepulchral *Lamps*, inaſmuch as it was the Hieroglyphic of a Sexton or *Libitinarius*; for as a Dog by firm and ſtedfaſt looking on, watches and defends the Images both of Gods and Men, ſo the *Libitinarii* were to keep and look to the *Embalm'd* Bodies, and all Things appertaining thereunto or Funeral Ceremonies.

Lamp with a Dog's Head.

Thus *Licetus*, *Bellori* and *Kircher* have given you their Opinions of the Hieroglyphical Signatures and Significations of ſome *Egyptian Lamps*, which we have juſt now mention'd; to which we will add two more very well worth the taking notice of, the one a par-

particular Ceremony of burning ſweet-ſmelling *Lamps* and *Incenſe* to the deceas'd Daughter of King *Mycerinus*, and the other a general lighting of *Lamps* throughout all *Egypt*, call'd *The Feaſt of Lamps.*

The firſt was inſtituted by *Mycerinus*, one of the Kings of *Egypt*, who, being depriv'd of Heirs, by the Death of his Daughter and only Child, endeavour'd to immortalize her Memory by the moſt ſumptuous Structure he could deviſe: For this end inſtead of a Subterranean Cave or Sepulchre, he erected a very fine Palace, with a Hall in the midſt of it, beautifully adorn'd with abundance of Statues and Figures. In this Hall he depoſited her Corps in a Coffin made after the ſimilitude of an Ox in a kneeling poſture, and cover'd over with Plates of Gold and a Purple-Mantle: The Ox had between its Horns a Sun of maſſy Gold, and before it there burn'd a *Lamp*, whoſe Flames were fed with moſt odoriferous Oils. Round about the Hall ſtood Perfuming-Pans and Cenſers, which continually threw up Clouds of ſweet-ſmelling Odours; but this being more fully deſcrib'd before, *p.* 200. we will refer you thither for a more particular Account, where it is alſo lively repreſented by a Plate or Figure. *Lamp of Mycerinus.*

The ſecond, *viz.* The *Feaſt of Lamps*, is deſcrib'd by ſeveral Authors, tho' they differ in their Opinions concerning its Origin; ſome will have it that the *Egyptians* celebrated this Feaſt on certain Days of the Year, that *Oſiris*, or the Sun, might not be wanting to preſerve them by his Plenty and Benevolence, therefore they made a Sacrifice of *Lamps*, or a general Illumination to him throughout all *Egypt*, by reaſon they thought Fire the beſt *Symbol* or repreſentation of the *Feaſt of Lamps*

Sun,

Sun, whom they worſhipp'd and call'd *Oſiris*, but whom the *Greeks* term'd *Pluto* or *Vulcan*, which laſt ſome think the firſt Inventor or God of Fire. Moreover, *Macrobius* ſays, *Oſiris* was nothing elſe but the Sun, and *Iſis* the Earth and Nature, made fruitful by him, and Mother of all Productions, which are form'd in her Boſom. Others ſay *Oſiris* and *Iſis* were King and Queen of *Egypt*, who reign'd with extraordinary mildneſs, conferring many great Benefits on their Subjects; alſo that they hindred Men from eating one another as they were formerly wont to do, and taught them Agriculture and the Uſe of Corn and Wine; moreover that they made excellent Laws, wherefore *Plutarch* ſays, from their being ſuch good *Genii*, they became Gods, as a juſt Reward to their Virtue, and that *Oſiris* was *Pluto* and *Iſis Proſerpina*. *Herodotus* in his *Euterpe* ſpeaks thus of the *Feaſt of Lamps*, having told us in another place, as *Caſalius* obſerves, that the *Egyptians* were more religious than all others in the care of their *Lamps*. ‘ But when they had aſſembl'd toge-
‘ ther at *Sais*, the City of Sacrifice, they took their
‘ *Lamps*, prepar'd with good Wieks, fill'd with Oil, and
‘ ſeaſon'd with Salt, and in the Evening lighted them
‘ in the open Air before their Houſes, burning them
‘ all the Night, whence this lighting of *Lamps* came
‘ to be call'd a *Feaſt of Lamps*. Now tho' all the *Egy-*
‘ *ptians* might not come to this Convention, yet did
‘ they all obſerve the Night of Sacrifice, and all light-
‘ ed their *Lamps*, ſo that they were not only lighted
‘ in *Sais*, but alſo throughout all *Egypt*; but for what
‘ cauſe this Night obtain'd ſo much Glory and Ho-
‘ nour, a certain holy Reaſon is given; yet which *He-*
rodotus does not declare.

Some

Some think the *Egyptians* were wont to light up theſe *Lamps* in the Night, to find *Oſiris* out with *Iſis*, he being kill'd, as they ſay, by his Brother *Typhon*. Moreover, *Lactantius* tells us, the Prieſts beat their Breaſts, and lamented with great Howlings, juſt as *Iſis* did when ſhe had loſt *Oſiris*, but rejoyc'd again when they had found him, ſo that from this often looſing and finding him, *Lucan* thus expreſſes himſelf on that Subject:

To what end the *Feaſt of Lamps* was inſtituted.

Nunquamq; ſatis quæſitus Oſiris.

Alſo by obſerving this Worſhip or Celebration of the *Feaſt of Lamps*, they promis'd themſelves great Plenty of all Things; for as *Pauſanias* relates, the *Nile*'s beginning to encreaſe in thoſe Days that they celebrated this Feaſt to *Iſis*, in bewailing *Oſiris*, induc'd them to believe, that the increaſe of that River, and Inundation of the Fields, was occaſion'd only by the Tears which *Iſis* ſhed for the Death of *Oſiris*, and ſome will have *Oſiris* to be the *Nile*, and *Iſis Egypt*.

The true and ſacred *Reaſon*.

But the true and Sacred Reaſon why the *Egyptians* celebrated this Feaſt of *Lamps* with Tears and Lamentations, *Caſalius* thinks to have been in Memory of that doleful Night, in which GOD ſlew all the Firſt-Born of *Egypt*, as well Men as Beaſts (among whom was *Oſiris*) to the end that he might bring the Children of *Iſrael* out of that Country; for then King *Pharaoh* and all the *Egyptians* roſe out of their Beds in the midſt of the Night, and lighting their *Lamps*, lamented their ſlain Sons, thereby ſuffering the Sons of *Iſrael* to go free out of the Land, as appears by *Exodus* the 12th Chapter and the 12th, 29th, 30th, 31ſt,

32d and 33d Verſes, where it is thus written: *I the Lord will paſs thro' the Land of* Egypt *this Night, and will ſmite all the Firſt-Born, both Man and Beaſt; and againſt all the Gods of* Egypt *will I execute Judgment. And it came to paſs that at Midnight the Lord ſmote all the Firſt-Born of* Pharaoh, *that ſat on his Throne, unto the Firſt-Born of the Captive that was in the Dungeon, and all the Firſt-Born of Cattle. And* Pharaoh *roſe up in the Night, he and all his Servants, and all the* Egyptians, *and there was a great Cry in all* Egypt; *for there was not a Houſe where there was not one dead. And he call'd for* Moſes *and* Aaron *by Night, and ſaid, Riſe up, and get you forth from amongſt my People, both you and the Children of* Iſrael, *and go, ſerve the Lord, as ye have ſaid. Alſo take your Flocks and your Herds, as ye have ſaid; and be gone, and bleſs me alſo. And the* Egyptians *were urgent upon the People, that they might ſend them out of the Land in haſte; for they ſaid, we be all dead Men.* So that this true Hiſtory of the Nightly Bewailings of the *Egyptians*, every one over his Firſt-Born that was dead, and of their Joy by reaſon of their being freed from the fear of the Death of their other Children, at GOD's People going out of their Land, was the true occaſion why the *Egyptians* did afterwards celebrate it with the *Feaſt of Lamps*, deſcrib'd by *Herodotus*, and which the *Egyptian* Prieſts, who conceal'd all their Myſteries under *Hieroglyphics* like to Fables, did to ſhew the wonderful and miſerable Bewailings of *Iſis* for ſlain *Oſiris*, who ſome think was the Firſt-Born of *Pharaoh*. On the contrary, ſo ſoon as this Night was over, the *Egyptians* worſhipp'd the Riſing Sun, with

with rejoycings and leaping about, and a great number of both Sexes, ſays *Apuleius*, appeas'd the Celeſtial Bodies with *Lamps*, *Torches* and other kind of Lights; but the Chief Prieſt carry'd a very famous burning *Lamp*, not like thoſe commonly us'd at Evening-Banquets, but like to a Golden Boat, out of the middle of which iſſu'd forth a very large and bright Flame. But neither of theſe *Lamps* deſcrib'd by *Herodotus*, to wit, that of *Mycerinus*, or thoſe us'd at the *Feaſt of Lamps*, are ſaid to have burn'd perpetually, without ever going out, or any addition of new Matter being made to them: Nevertheleſs, ſome affirm, there have been ſuch *Lamps* as endur'd for many Ages, and probably might have been perpetual, had they not been accidentally broken or extinguiſh'd: Of theſe, the moſt remarkable is that which *Eraſmus Franciſcus* produces out of *Pflaumerus*, *Pancirollus* and others, *viz.* That under the Reign of Pope *Paul* III. in the *Appian* Way to *Rome*, where many of the chief Heathens were formerly bury'd, a Tomb was open'd in which there was found the entire Body of a very fair Lady, ſwimming in a wonderful Liquor which preſerv'd it from Putrifaction in ſuch manner, that the Face was no ways ſunk, but ſeem'd exceeding beautiful and like to the Life it ſelf: Her Hair was yellow, wreath'd about with an artificial Ligature, and connected with a Circle or Gold-Ring. Under her Feet burn'd a *Lamp*, whoſe Flame vaniſh'd upon opening the Sepulchre; from ſome grav'd Marks it appear'd the Body had been there bury'd above 1500 Years, but whoſe it was is not yet known, tho' many have ſuppos'd it to have been the Body of *Tulliola*, Daughter of *Cicero*, from this ſhort Inſcription ſaid to have

Lamp of Tulliola.

been found grav'd on the Tomb, *viz.*

TULLIOLÆ FILIÆ MEÆ.

Some ſay this Body, ſo ſoon as it was touch'd, immediately turn'd to Aſhes and diſappear'd; but the truth of this Story is very much to be queſtion'd, and if we enquire ſtrictly into each particular Circumſtance, it will appear altogether fabulous: For, *Firſt*, if it had been kept with any Balſamic Liquor, it could not ſo ſoon have turn'd to Aſhes, and if it had not been *Embalm'd*, then for it to have been kept uncorrupt ſo many Hundreds of Years, would have been as great a Miracle as the burning of the *Lamp*. *Secondly*, The Argument from the Inſcription, that it was the Body of *Tulliola*, is as doubtful as the matter of Fact can be true, for any one never ſo indifferently vers'd in the Monuments of the Antients, will believe it ought then to have been written in this manner, and according to their uſual Cuſtom: *M. Tullius Cicero, Terentiæ Uxori, Tulliolæ Filiæ*, &c. if either the Father had been bury'd there, or had built it for his Wife and Children: Alſo the word *Meæ* is needleſs, foraſmuch as ſhe was the Daughter, not of another but of the Perſon that built the Tomb for himſelf and Family; but who it was that either built the Tomb, or was Father to the Daughter, the words of the Inſcription do not ſhow, whereby they appear in all reſpects to be, not the Truth and Elegancy of thoſe Times, but meer Novelties and Follies: Beſides, it could not be any of *Cicero*'s Family (and therefore the Aſſertion and Title muſt be falſe) becauſe in his Time and long before, the *Romans* were wont to burn all Bodies, and thereby

Refuted.

reduce

reduce them to Aſhes, except thoſe of Infants that had not had their Teeth cut, and a few particular Families; but of this number we do not read that *Cicero* was one who was exempted from the Flames of the Funeral Pyre. Some therefore who deſervedly ſuſpect the Title, will have it to be the Body of *Priſcilla*, Daughter of *Abaſcantus*; but whoever it was, *Judæus Apella* thinks it not to have been reduc'd to Aſhes by burning, but by the immiſſion of the Air or contact of the Body, and that it had without *Embalming*, remain'd incorrupt 1500 Years, whereas both Iron and Marble are conſum'd in much leſſer Time. But *Cælius Rhodiginus*, *Antiq. Lect.* Lib. 3. cap. 24. relates it quite otherwiſe, *viz.* That it ſuffer'd not the Injuries of Time, by reaſon of its being condited with Aromatics, until three Days after it was brought into the City, when the Medicament being remov'd or vitiated it putrify'd. *Laſtly*, This Author as well as *Areſius*, *Alexander ab Alexandro*, and *Raphael Volateranus*, who liv'd the ſame Time at *Rome* that this Tomb is reported to have been found, do not ſo much as mention one word of a *Lamp* found burning, whereas that being a Thing ſo very wonderful and miraculous, it could not eaſily be conceal'd, ſeeing that even common and frivolous Things are ſo eaſily liſtn'd to by ſuch as are deſirous of and expect Novelties: Nay *Alexander* plainly enough lays down, that there was no Inſcription; and *Licetus* himſelf does not affirm, that there was any *Lamp* found burning in that Sepulchre, ſo that as *Ferrarius* obſerves, it appears to be a meer Invention of *Panci-rollus*, who out of an innate deſire of relating wonderful Things, and pleas'd with the ſweetneſs of Fables, firſt receiv'd it for a Truth, and afterwards communicated it to Poſterity.

Lamp of Pallas,

Yet was this not ſo ſtrange and wonderful a *Lamp* as that of *Pallas*, which *Martinus* the Chronologer relates, and to which *Boccatius*, *Philippus Bergomas* and *Volateranus* aſſent, *viz.* That in the Year 1501, when *Henry* III. was Emperor, a Countryman digging deep in the Earth, near the City of *Rome*, diſcover'd a Tomb of Stone, wherein lay a Body ſo tall, that being erected, it over-top'd the Walls of that City, and was as entire as if it had been but newly bury'd, having a very large Wound on the Breaſt, and a burning *Lamp* at its Head, which could neither be extinguiſh'd by Wind nor Water, ſo that they were forc'd to perforate the bottom of the *Lamp*, and by that means put out the Flame. This was ſaid to be the Body of *Pallas* ſlain by *Turnus*, theſe Verſes being inſcrib'd on the Sepulchre:

Filius Evandri Pallas, quem Lancea Turni
Militis occidit, more ſuo *jacet hic.*
Others read it: ——Mole ſua *jacet hic.*

This *Lamp* is ſaid to have burn'd 2511 Years, and perhaps would have continu'd ſo to the end of the World, had it not been broke and the Liquor ſpilt.

Ridicul'd

Now as this Story appears very fabulous, ſo *Ferrarius de Lucernis Sepulchralibus*, p. 17. as wittily ridicules it, thinking it a fitter Tale for an old Grannam in a Chimney-Corner to quiet a peeviſh and froward Child with, than for a Man of Senſe to give credit to; nay, he declares, that for his part, he is almoſt aſham'd to reherſe it: Can any one think, ſays he, that *Pallas* was ſo tall a Giant as to ſurmount the Walls of *Rome*, or that any one ſhould be ſo fooliſh to meaſure the Body by

by the Wall, and not by a Foot-Rule, Cubit or Yard? That the Orifice of the Wound ſhould be four Foot wide, and proportionably big to his Body, ſo that a little Man might jump in and out at it? Surely in this Caſe *Turnus*'s Lance muſt have been as big as that of *Polyphemus* or the *Philiſtian Goliah*'s. Beſides, if *Pallas* were but a Lad when he was ſlain, as the Poet make him, and yet taller than the Turrets of the *Roman* Walls, what would he have come to if he had liv'd? Would he not, think you, have encreas'd in height 'till he had equall'd the Obelisk of the Sun? Beſides, it muſt have been more than an *Egyptian Embalming* that could have preſerv'd a Body of that bulk entire for about 26 Ages: Yet, grant all this, the Poet ſays expreſly, the Body of *Pallas* was burn'd and not bury'd. No leſs abſurd and barbarous are the Verſes of the Inſcription, which, inſtead of being elegant and ſublime, are mean and poor, undoubtedly compos'd in ſome Cottage or Ale-Houſe; for what can be meant by *more ſuo*, unleſs he lay in a different poſture from what other Bodies are wont to do, or by *mole ſua*, but his being of an unſizeable bulk? However both are as ridiculous and fooliſh as the *Latin* is trivial. Nevertheleſs *Licetus* endeavours to defend both, alledging by *more ſuo* is meant, that there is no other ſituation of Bodies more proper than lying, either when they are aſleep, which is the Emblem of Death, or when they are ſick, which is the way to it, but what need he then mention that which every Body knows? The other words *mole ſua*, he ſays, were to deſcribe the bulk of his Gigantic Body, or elſe by reaſon the Ancients thought the Soul tarry'd with the Body in the Sepulchre, or wander'd about it, yet could not either ſtand, ſit or lye,

lye, as being an incorporeal Subſtance, it was ſaid of his Body, as ſeparated from the Soul, and laid up in a Sepulchre, *Mole ſua jacet hic*; ſo that 'tis the Opinion of this great Philoſopher and Critic, that *mole ſua* was added to the Verſe, leſt any one ſhould ſuſpect the Body and Soul of *Pallas* did lye together in the ſame Cave. As to the *Lamp*, which exceeds all Faith and Belief, for it is affirm'd to have burn'd 2611 Years, and that whereas other *Lamps* were but ſmall, and ſoon extinguiſh'd by the immiſſion of Air, or the blaſt of Winds, this great and contumacious Flame, well befitting a Giant, defy'd both the light of the Day or darting of the Sun-Beams, and the ruſhing in of Air or blaſts of Wind, and, as they tell you, would have continu'd ſo for ever, if it had not been broken, whereas they might have better ſaid, if the Liquor had not been ſpilt, ſeeing it might have been eaſier extinguiſh'd, by inverting the *Lamp*, and pouring out that precious Oil, which yielded Aliment to the Eternal Fire; nay every one knows, who has ſeen theſe *Lamps*, that they were wont to have ſeveral holes at top, wherein they pour'd the Oil: Theſe are fooliſh and abſurd Stories both committed to Print and Poſterity, as if they were only to come into the Hands of Boys, or Cucumber-headed Men, as *Ferrarius* expreſſes himſelf. There are ſeveral other Relations of this kind, as the Golden *Lamp* in the Temple of *Minerva* at *Athens*, which, ſays *Pauſanias*, burn'd a whole Year, and was the workmanſhip of *Callimachus*. The *Lamp* of *Jupiter Ammon*, which *Plutarch*, *Lib. de Def. Oracul.* ſpeaks of, and which is affirm'd by the Prieſts to have burn'd continually, yet conſum'd leſs Oil every Year than the former, and tho' it burn'd in the open Air, neither

Lamp of Minerva,

of Jupiter Ammon,

ther Wind nor Water could extinguish it. A *Lamp* in the Fane of *Venus*, which St. *Austin* speaks of, being of the same Nature with the fore-going, unextinguishable either by Wind or Water. A *Lamp* at *Edessa*, that *Cedrenus* mentions, which being hid at the top of a certain Gate, burn'd 500 Years. Another very wonderfull *Lamp* was that of *Olybius Maximus* of *Padua*, found near *Atteste*, which *Scardeonius*, Lib. 1. Class. 3. cap. *ult.* thus describes: In a large Earthen-Urn was contain'd a lesser, and in that a burning *Lamp*, which had continu'd so 1500 Years, by means of a most pure Liquor contain'd in two Bottles, one of Gold and the other of Silver. These are in the Custody of *Franciscus Maturantius*, and are by him valu'd at an exceeding Rate.

Of Venus.

A Lamp found at Edessa.

Lamp of Olybius.

Abundance of other *Lamps* of the like Nature are describ'd by *Licetus*, and confuted by *Ferrarius*, whither we refer you; for seeing they are but improbable Stories, and the Fictions of Poets, we think it not worth while to spend our Time in repeating them; but in the next place will proceed to enquire after what manner Authors do suppose perpetual burning *Lamps* to have been made.

Lamps that have burn'd by a *Divine Power*,

These, says *Licetus*, *Kircher* and others, were order'd divers ways, *First*, Miraculously and Preternaturally, as was that at *Antioch*, which burn'd 1500 Years in an open and public Place, over the Door of a Church, preserv'd by that Divine Power who hath made so infinite a number of Stars to burn with perpetual Light. *Secondly*, By the wiles of the Devil, who, as St. *Austin* tells us, deceives such a thousand ways, who, out of Curiosity and Avarice, consult Oracles or worship false Gods, so that when Men sought for the Sepulchres of

By the wiles of the Devil,

these

theſe Gods, nothing was more eaſie than for the Devil to repreſent a flaſh of Light or Flame to them at their firſt entring into ſuch *Subterranean Caves*. Others aſſign Natural Reaſons for this, as that which Countrymen imagine to be a burning *Lamp*, at their firſt finding thoſe *Sepulchres*, may be only a kind of *Ignis fatuus*, or pellucid Matter which ſhines in the dark; for ſuch glimmering Coruſcations are frequently ſeen in Church-Yards and fat marſhy Grounds, eſpecially at the breaking up of old Tombs, where no Air has been immitted for many Ages. Alſo Miners obſerve, that at the firſt opening of a new Vein of Ore, ſuch flames or flaſhes of Light break forth; yet are theſe not ſufficient Arguments for criticizing Philoſophers, for ſome believe a *Lamp* may be made with ſuch Art as to burn perpetually, and others as abſolutely deny it, alledging that whatever is reſolv'd into Vapour or Smoak cannot be permanent, but will conſume, and the oily Nutriment of a lighted *Lamp* is exhal'd into a Vapour, therefore the Fire cannot be perpetual for want of a *Pabulum*. On the contrary, thoſe that defend the poſſibility of making a perpetual *Lamp*, deny that all the Nouriſhment of kindl'd Fire muſt of neceſſity evaporate into a Damp or Vapour, aſſerting, that there are things in Nature, which not only reſiſt the force of Fire, and are inconſumable by it, but alſo inextinguiſhable either by Wind or Water: Such as theſe are ſome peculiar Preparations of *Gold*, *Silver* or *Mercury*; *Naptha*, *Petroleum*, and the like bituminous *Oils*; alſo *Oil* of *Camphir*, *Amber* and *Bricks*; the *Lapis Aſbeſtos ſeu Amianthus*, *Lapis Caryſtius*, *Cyprius* and *Magneſius* and *Linum vivum ſeu Creticum*, &c. of all which in their Order. *Firſt*, They affirm ſuch Matter might be pre-

Or from a *Natural Cauſe*

par'd

par'd either of *Gold*, *Silver*, or the like Metal, made fluid after a particular manner, and *Gold* they thought the fitteſt *Pabulum* for ſuch an inconſumable *Lamp*, becauſe, of all Metals, that waſtes the leaſt when either heated or melted, yet what Oily Humidity can that or any other Metal afford which will catch Fire and continue its Flame? But that theſe perpetual *Lamps*, if ever there were any ſuch, were not prepar'd of Metals, is ſufficiently confuted by *Licetus*, p. 130 and 132. and by *Ferrarius*, p. 16. tho' *Licetus* in another place, *viz.* p. 44. makes mention of a Preparation of Quickſilver purged ſeven Times, thro' white Sand by Fire, of which, he ſays, *Lamps* were made that would burn perpetually; and that this Liquor was variouſly nam'd by the Chymiſts, as *Aqua Mercurialis*, *Materia Metallorum*, *perpetua Diſpoſitio*, *Materia prima Artis*, *Vitrum perenne incorruptumque*, *Oleum Vitri*, and the like. Neverthelefs, how fabulous ſoever this may ſeem, both *Maturantius* and *Citeſius* aver they firmly believe, that to make a *Lamp* which will burn perpetually, muſt of neceſſity be a Chymical Work, tho' perhaps not made from any Preparation of Metal. This appears from the Chymical Experiments of *Tritenhemius* and *Bartholomeus Korndorferus*, who both made Preparations for Eternal Fire after the following manner.

Or can be made with *Gold*, *Silver*,

Or *Mercury*.

Two *Chymical Experiments* for making *Eternal Fire*.

The firſt was thus made: ℞ *Sulphur. Alum. uſt. a* ℥ iv. ſublime them into Flowers to ℥ ij. of which add of Chriſtalline *Venetian* Borax pouder'd ℥ j. upon theſe affuſe high rectify'd Spirit of Wine and digeſt it, then abſtract it and pour on freſh: Repeat this ſo often 'till the Sulphur melt like Wax, without any Smoak, upon a hot Plate of Braſs, and this is for the *Pabulum*, but the Wiek is to be prepar'd after this manner: You

First *Experiment*.

muſt gather together the Threds or Thrums of the *Lapis Aſbeſtos*, to the thickneſs of your middle, and length of your little Finger, which done, put them into a *Venice* Glaſs, and covering them over with the aforeſaid depurated Sulphur or Aliment, ſet the Glaſs in Sand for the ſpace of 24 Hours, ſo hot that the Sulphur may bubble all the while. The Wiek being thus beſmear'd and anointed, is to be put into a Glaſs like a Scallop-Shell, in ſuch manner, that ſome part of it may lye above the Maſs of prepar'd Sulphur; then ſetting this Glaſs upon hot Sand, you muſt melt the Sulphur, ſo that it may lay hold of the Wiek, and when 'tis lighted it will burn with a perpetual Flame, and you may ſet this *Lamp* in any Place where you pleaſe. The way of making the other Eternal Fire is thus:

Second *Experiment.*

℞. *Salis toſti*, lb. j. affuſe over it ſtrong Wine-Vinegar, and abſtract it to the conſiſtency of Oil; then put on freſh Vinegar and macerate and diſtill it as before. This repeat four Times ſucceſſively, then put into this Vinegar *Vitr. Antimonii ſubtiliſſ. lævigat*, lb. j. ſet it on Aſhes in a cloſe Veſſel for the ſpace of ſix Hours, to extract its Tincture, decant the Liquor, and put on freſh, and then extract it again; this repeat ſo often 'till you have got out all the redneſs. Coagulate your Extractions to the conſiſtency of Oil, and then rectifie them in *Balneo Mariæ:* Then take the *Antimony*, from which the Tincture was extracted, and reduce it to a very fine Meal, and ſo put it into a glaſs Bolthead; pour upon it the rectify'd Oil, which abſtract and cohobate ſeven Times, 'till ſuch time as the Pouder has imbib'd all the Oil, and is quite dry. This extract again with Spirit of Wine, ſo often, 'till all

all the Eſſence be got out of it, which put into a *Venice* Matraſs, well luted with Paper five-fold, and then diſtill it ſo that the Spirit being drawn off, there may remain at bottom an inconſumable Oil, to be us'd with a Wiek after the ſame manner with the Sulphur we have deſcrib'd before.

Theſe are thoſe Eternal Lights of *Tritenhemius*, adds *Libavius*'s Commentator, which indeed tho' they do not agree with the Pertinacy of *Naptha*, yet theſe things can illuſtrate one another. *Naptha* is not ſo durable as not to be burn'd, for it exhales and deflagrates, but if it be fix'd by adding the Juice of the *Lapis Aſbeſtinos*, it can afford Perpetual Fuell, ſo ſays that Learned Perſon upon this Matter. Moreover, *Naptha* is a ſort of *Bitumen* ſo very hot, that it preſently burns every Thing it adheres to, nor is it eaſily extinguiſh'd by any moiſt Thing; and *Pliny* ſays it has ſuch Affinity with Fire, that it preſently leaps to it wherever it finds it. Thus 'tis reported *Glauca* was burnt by *Medea*, when ſhe came to Sacrifice, for approaching the Altar the Fire immediately caught hold of her: This was becauſe *Jaſon*, being in Love with *Glauca*, the Daughter of *Creon* King of *Corinth*, had forſaken *Medea*, when ſhe to be reveng'd on that Princeſs, wetted her Vail and Crown with *Naptha*, by which means ſhe might be the ſooner ſet on Fire, as *Plutarch* has it in the Life of *Alexander* the Great. Thus as *Naptha* is very inflamable and ready to catch Fire, ſo is it not eaſily extinguiſh'd either by Wind or Water, but burns more violently if caſt into the Water, or agitated by the Wind. Of this kind alſo are ſome other ſorts of *Bitumen*, ſuch as *Petroleum*, *Amber*, *Camphir*, &c. therefore may be proper Ingredients for theſe

Lamp made with *Naptha*,

ſorts of *Lamps* we are ſpeaking of. Now in *Egypt* there were many Places full of *Bitumen* and *Petroleum*, as *Bellonius*, *Radzivillus*, *Vallæus*, *Burattinus*, and other Searchers into *Egyptian* Antiquities teſtifie, which were conſtituted by the hidden Counſels of Nature, with an inexhauſtible ſtore of Matter; wherefore the Learned among them, who were great Naturaliſts, having diſcover'd theſe bituminous Wells or Fountains, laid from them ſecret Canals or Pipes to the Subterranean Caves and Sepulchres of the Dead, where, in a convenient Place, they ſet a *Lamp* with a Wiek of *Aſbeſtos*, which was conſtantly moiſten'd and ſupply'd with Oil by means of this Duct from the afore-ſaid Places: Seeing therefore the flowing of the Oil was perpetual, and the Wiek of *Aſbeſtos* inconſumable, it muſt of neceſſity follow, that the Light alſo endur'd perpetually. And that this was ſo, fully appears from what *Schiangia* an *Arabian* Author relates in his Hiſtory of the memorabe Things of *Egypt*, in much the ſame Words as follow: ‘ There was a Field in *Egypt* whoſe Ditches ‘ were full of Pitch and liquid *Bitumen*, whence the ‘ Philoſophers knowing the force of Nature, dug ſome ‘ Canals to their Subterranean *Cryptæ*, where they ſet ‘ a *Lamp*, which was joyn'd to the afore-ſaid Canals, ‘ and which having a Wiek of incombuſtible Flax, by ‘ that means being once lighted, it burn'd perpetually ‘ by reaſon of the continual afflux of *Bitumen*, and the ‘ incombuſtible Wiek. The ſame thing might perhaps be effected with *Naptha*, which flow'd at *Mutina* in *Italy*, as alſo with *Petroleum* and *Sicilian Oil*. This *Kircher* and ſeveral others are of Opinion is the true way of making *perpetual Lamps*, ſeeing it is a Thing purely natural, where ſuch Bituminous Oils do abound,

With liquid *Bitumen* or *Petroleum*.

Confirm'd by *Schiangia*.

And believ'd by *Kircher*, &c.

abound, and has no other difficulty in it, but preparing the Wick of *Aſbeſtos*, or the like, which comes next under our Conſideration.

Firſt *Aſbeſtos*, call'd by the *Greeks* Ἀσβέστος, i. e. *inextinguibilis*, a kind of Stone, which being ſet on fire, cannot be quench'd, as *Pliny* and *Solinus* write. *Albertus Magnus* deſcribes it to be a Stone of an Iron colour, found for the moſt part in *Arabia*, and of ſuch ſtrange Virtue, as was manifeſt in the Temples of the Heathen Gods, that being once lighted it was never to be extinguiſh'd, by reaſon of ſome ſmall quantity of oleaginous Moiſture, which was inſeparately mix'd with it, and which being inflam'd cheriſh'd the Fire: Now could any expert *Chymiſt* rightly extract this indiſſoluble Oil, we need not queſtion but it would afford a perpetual *Pabulum* for theſe *Eternal Lamps* which the Ancients boaſt of; but many Experiments of that kind have been made in vain, ſome affirming, the Liquor chymically extracted from that Stone was more of a watry than oily Nature, and withal ſo fæculent, that it was not capable to receive Fire and exiſt. Others again have ſaid, that this Oil was of ſo thick and ſolid a Subſtance that it would hardly flow, and for the moſt part burn'd not at all or but very indifferently, emitting no Flame, or if it did, it ſhone not with a bright ſplendor, but caſt up thick and dark Fumes, whereas on the contrary, thoſe *Lamps* of the Ancients, which burn'd ſo many Ages, yielded a clear and bright Flame without any Smoak to ſoil the Veſſel and circum-ambient Places, and which in time might both obſcure, ſtop up and put out the Light: Hence *Kircher* is of Opinion, that tho' the Miſtery of extracting this Oil be not impracticable, yet it is very difficult to be attain'd

Lapis Aſbeſtos.

Its *Oil.*

tain'd to by any Humane Art, and as *Ferrarius* alſo obſerves, that as the Stone *Aſbeſtos*, if once lighted is inextinguiſhable, ſo much more muſt its Oil be both incombuſtible and inextinguiſhable, wherefore it does not appear that the *Lamps* of the Ancients were made either of one or the other, ſeeing for the moſt part they are ſaid to have gone out immediately on the opening of the Sepulchre where they were plac'd.

De Asbeſton ſeu Asbeſtinum.

Secondly, The very ſame is ſaid of *Aſbeſton ſive Aſbeſtinum*, which the *Greeks* call Ἀσβεστον, i. e. *inextinguibile, & eſt genus Lini qnod Ignibus non abſumitur*, a kind of Flax of which they made Cloth that was to be cleans'd by burning, as Tobacco-Pipes are. *Pliny* calls it *Linum vivum* and *Indian* Flax, and ſays it was ſo dear it was eſteem'd equal to Pearl and Precious Stones, for it was hard to be met with, and then very difficult to be woven, by reaſon of the ſhortneſs of it. Alſo he tells us the Bodies of Kings were wont to be wrapp'd in this ſort of Cloth, when they were to be burn'd, to the end the Aſhes might be preſerv'd unmix'd from thoſe of the *Funeral Pile*, in order to the laying them up in Urns, as the Cuſtom then was when they burn'd their dead Bodies. Moreover *Pliny* ſays, he ſaw ſome Napkins of this ſort of Cloth in his Time, and was an Eye-Witneſs of the Experiment of purifying them by Fire.

One *Podocattarus*, a *Cyprian* Knight, who wrote *de Rebus Cypriis* in the Year 1566, had both Flax and Linnen of this kind with him at *Venice*, which *Porcacchius* ſays, in his Book of *Antient Funerals*, he and many others that were with him, ſaw at that Kinght's Houſe. Alſo *Ludovicus Vives* ſaw a Towel of this kind at *Lovain* in *Brabant*, and ſeveral Wieks of it at

Paris,

Paris, as he himſelf relates in his Commentary upon St. *Auſtin*'s Treatiſe *de Civitate Dei*. Likewiſe *Baptiſta Porta*, ſays he ſaw the ſame thing at *Venice* in the hands of a *Cyprian* Woman, and which he terms *Secretum optimum, perpulchrum & perutile*, a very uſeful, beautiful and profitable Secret. Several other Authors teſtifie they have ſeen the ſame, but *Henricus Salmuthius*, in his Commentary upon *Pancirollus*, p. 16. will have this ſort of Linnen to be call'd *Aſbeſtinum*, from its likeneſs to Chalk, which he ſays the *Greeks* term'd Ἄσβεστον, for as that is wont to be purify'd by Fire, ſo is this Linnen made clean and white by burning. Now the chief Objections *Ferrarius* makes againſt *Pliny*'s Account of this incombuſtible and inextinguiſhable Flax are, firſt, That if Wieks had been made of it, they would never have been conſum'd or extinguiſh'd, or when once the Funeral Pile was lighted, the incombuſtible Linnen, wherein the Bodies were wrapp'd, as alſo the Napkins and Towels, which Authors mention, would never have been quench'd, but have burn'd perpetually, whereas, he ſays, this kind of Linnen burn'd only ſo long as either Greaſe, Fat, or the like *Sordes* afforded the Flame a *Pabulum*, wherefore that being conſum'd which had occaſion'd the Spots or Dirt, the Linnen appear'd more white and clean than if it had been waſh'd with Water and Soap. From this it appears alſo that thoſe Funeral Shrouds of Kings, often mention'd in Authors, burn'd only ſo long upon the Pile as the Fat or *Sanies* of the Body afforded Aliment, and when that fail'd, the Flame ceas'd likewiſe; for otherwiſe, if this ſort of Flaxen Linnen had been inextinguiſhable, as *Salmuthius* ſeems to imply by the word Ἄσβεστον, how could thoſe Napkins or Funeral Shrouds, when

Two *Objections* againſt this *Aſbeſton.*

when once burn'd, be ever handl'd or made uſe of any more without burning whatever they came near or touch'd? The ſecond Objection is taken from *Pliny*'s own Words, who tells us, this ſort of Flax was very ſcarce and of great Price, being preſerv'd for the Kings of that Country only, ſo that 'tis highly probable the *Egyptians* might make uſe of another ſort of Cloth, made of the Stone *Amiantus*, for burning their Bodies, and which, *Pliny* ſays, they had the Art of Spinning at that Time. *Plutarch* alſo aſſures us that in his Time there was a Quarry of that Stone in the Iſland of *Negropont*, and that the like was to be found in the Iſle of *Cyprus*, *Tines*, and elſe-where. Moreover, 'tis the common Opinion of the Learned, that both Funeral Shrouds or Sheets, Table-Cloths, Napkins and the Wieks of the Perpetual *Lamps* of the Ancients, were made of this *Lapis Amiantus*, which Linnen, *&c.* *Porcacchius* and *Ludovicus Vives* have particularly ſpoken of before: Beſides, as *Daſamus* relates, the Emperor *Conſtantine* caus'd Wieks to be made of this Flax for thoſe *Lamps* which burn'd perpetually in his Bathing Place, and *Agricola* affirms, that both Napkins, Table-Cloths, *&c.* were made at *Rome*, and at *Vereberge* in *Bohemia*, of this *Lapis Amiantus*, which inſtead of waſhing when dirty, they were wont to cleanſe and purifie by Fire. The beſt ſort of this Stone was to be had in *Cyprus* and *India*, from the former of which Countries it came to be call'd *Lapis Cyprius* and *Linum Cyprium*; but of late there has been very good found in ſome Mines of *Italy*, of which ſee *Philoſophical Tranſact.* No. 72. This Stone being beaten with a Hammer, and the Earth and Duſt ſhaken out, appears like to Flax with its Filaments, and then is ſpun and woven into Cloth,

Lapis Amiantus.

Lapis Cyprius and Linum Cyprium.

which

which Art, says Dr. *Grew* in his Description of the Rarities in *Gresham*-College, as well as the Use is thought to be utterly lost, tho' it be not really so; for *Septalius* in his *Musæum* has or lately had, both Thread, Ropes, Paper and Net-work, all made of this Flax, and some of them with his own Hand. But *Grew* seems to make *Asbestinus Lapis* and *Amiantus* all one, and calls them in *English* the *Thrum-Stone*; he says it grows in short Threads or Thrums, from about a quarter of an Inch to an Inch in length, parallel and glossy, as fine as those small single Threads the Silk-Worm spins, and very flexile like to Flax or Tow. There are several pieces of this kind in the aforesaid *Musæum*, both white and green, of which the latter has the longest Threads and the most flexile.

Others think the Funeral Shrouds, wherein the dead Bodies of Kings were burn'd, as also the Wieks of those Perpetual *Lamps* were made of the *Lapis Carystius*, a Stone so call'd from the City *Carystos*, and which signifies, *Ardens Tela, quod ex Lapide Carystio texeretur*; *Tela cujus sordes Igne purgabantur*. The Inhabitants kemb'd, spun and wove this downy Stone into Mantles, Table-Linnen and the like, which when foul they purify'd again with Fire instead of Water, as *Mattheus Raderus* mentions in his Comment on the 77th Epigr. of the IX. Book of *Martial*. Also *Pausanias* in *Atticis*, and *Plutarch* Lib. *De Oraculorum defectu*, deliver that the Wieks of *Lamps* made hereof, and burn'd with Oil, never consum'd, tho' the latter says the Stone was not to be found in his Time. Others say it was the *Linum Carpasium* which was apply'd to all these Uses, so call'd *a Carpaso, Cypri Urbe*, and that Linnen made thereof was call'd *Carbasa*, which *Solinus* says,

Lapis Carystius.

Linum Carpasium.

would endure Fire without consuming. Sometimes also 'tis call'd *Linum Cyprium*, of which kind of Flax it was made, and they report the before-mention'd *Podocatterus*, a *Cyprian* Knight, shew'd a piece of it to the *Venetians*, and which he cleans'd by burning in the Fire. *Franciscus Ruæus*, *Albertus Magnus*, *Cælius Rhodiginus*, *Camillus*, *Leonardus*, *Isiodorus*, and many other famous Writers alledge, if a Wiek be made of this kind of Flax, it will not consume with Fire, and *Pausanias* particularly says, the Wiek of the Golden *Lamp* of *Minerva* was made hereof. Much like this, if not directly the same, was the Flax call'd *Linum Creticum*; for, as *Solinus* asserts, those *Carbasa*, that would endure the Fire, were made in *Crete*. Also *Strabo* says this *Linum Creticum* was made out of a Rock, beaten into Threads, and the Earthy Matter shaken out, after which 'twas kemb'd and woven into Cloth which was not to be consum'd, but might be cleans'd by burning.

Cyprium.

Creticum.

Other Authors say inconsumable Cloth, and the Wicks of Perpetual *Lamps* were made of the Stones *Magnesia*, *Alumen Scisile*, and the like; but whether under different Denominations one thing might be meant, I can by no means pretend to determin, altho' *Hieronymus Mercurialis* thinks Linnen made of the *Lapis Carystius* to be the same which *Pliny* calls *Linum vivum*, *Pausanias*, *Carpasium*, *Solinus*, *Carbasum*, *Zoroaster*, *Bostrichitem*, others *Corsoidem*, some *Poliam* or *Spartopoliam*, and the common People *Villam Salamandræ*. Tho' after all, the Ancients might very probably have some other Invention for burning Bodies, such as to set them on the Fire in a Coffin of Stone, Brass or Iron, from whence it was very easie to gather the Ashes and Bones that were not consum'd; and as for the *Lamps*

Magnesia, Alumen Scisile, &c.

some

ſome are of Opinion they had no Wieks at all: Among theſe was *Licetus*, who believes the antient *Lamps* wanted Wieks, becauſe few or none of them have been found, and *Ludovicus Vives* is the only Perſon that affirms he has ſeen any; but this is nevertheleſs a conjectural Opinion, ſince they might have been deſtroy'd either by Time, Fire or any other Accident. However, he at leaſt affirms the Wiek of a *Lamp* not to be abſolutely neceſſary towards its burning, by reaſon *Camphir*, *Naptha*, *Oil of Bricks*, liquid *Bitumen*, and the like, will for the moſt part take Fire without any addition of a Wiek. *Ferrarius*, on the contrary, does not deny but rather confirm the uſe of Wieks, making the Queſtion dubious, whether the perpetuity of Light in *Lamps* proceeded moſtly from the Oil or Wiek? If from the Oil, ſays he, why did they generally go out upon the admiſſion of Air into the Sepulchre at its firſt opening? For Air or a gentle gale of Wind is not commonly found prejudicial to the flame of Oil, but only violent Blaſts or Storms, which if abſent, the Flame or Light will continue ſo long as the Aliment laſts. But how then came the *Lamps* of *Minerva*, *Pallas* and others not to be extinguiſh'd by the ruſhing in of Wind or ſprinkling of Duſt, and only by breaking the *Lamp*? Surely there muſt needs have been two kinds of inconſumable Oil, one which fear'd any admiſſion of Air, and another which defy'd the moſt violent ſtorms of Rain or Wind; or perhaps one might be the effect of an Oil-*Lamp* without any Wiek, and the other of a *Lamp* which had both Oil and Wiek, which certainly muſt have been the moſt permanent. For grant there are ſome Oils ſo

Whether the *Perpetuity* of a *Lamp* proceeded from the *Oil* or *Wiek*.

ſpirituous and inflammable, that they will of themſelves catch Fire at a great diſtance, yet muſt theſe needs be too volatile to occaſion a *Lamp* to burn perpetually, unleſs they are fix'd with ſome more permanent Matter, and then they cannot be ſo eaſily lighted without a Wiek; neither can we underſtand how it ſhould burn ſo above the *Lamp*, unleſs the Flame be ſupported by a little Cord or Wiek, the Vehicle of the Oil: Beſides, What can that little *Foramen* at the Beak of all the *Lamps* mean, but only to thruſt the Wiek and Light out at? 'Tis plain therefore they had Wieks, but what they were made of, whether of *Aſbeſtos*, *Amiantus*, or any of the beforemention'd Things, is ſomewhat difficult to decide; foraſmuch as they being reported both to have been inconſumable and inextinguiſhable, when once lighted, they muſt needs have burn'd perpetually, and conſequently the *Lamps* have had no occaſion for any Oil; but this is certainly falſe, for both the *Lamps* and *Funeral Shrouds* burn'd only ſo long as there was any Oil, Fat, or oleaginous Moiſture remaining, which being conſum'd they likewiſe ceas'd, yet might perhaps remain unconſum'd, but that without any Flame. However, we muſt not deny there were any Wieks in *Lamps*, becauſe they could not, as moſt are of opinion, continue to burn of themſelves without any oily inflammable Matter, but rather all believe both the Oil and Wiek had a Virtue to aſſiſt each other, and on the contrary could not burn ſeparately for any duration or conſiderable Time. But ſome have thought quite otherwiſe of this matter, *viz.* That what Country-Peaſants imagine they ſee at the firſt break-

Both *Wiek* and *Oil* in a *Lamp.*

breaking up of ſuch Sepulchres are only the ſudden irradiations and reflections of the Sun in thoſe dark Caves, or elſe ſome ſparks of Light rais'd by the percuſſion or attrition of their Iron-Tools againſt the Stones, a glimmering Vapour of the Earth, or the like Appearances, which being heightn'd by the ſtrength of their prepoſſeſs'd Fancy, they eaſily take to be one of the Perpetual *Lamps* of the Ancients, which had burn'd 'till then, but was immediately extingniſh'd upon the ruſhing in of the Air, or accidental breaking of the *Lamp*. But *Gutherius* thinks the contrary; he imagines it was ſome Liquor or Pouder which took fire at the entring in of the Air: And *Johan. Sigiſm. Elholtius*, in his Obſervations *de Phoſphoris*, p. 9. obſ. 2. Sect. 4. compares his liquid *Phoſphorus* or *Cold Fire*, as he terms it, with the *Lamps* of the Ancients in theſe Words: *Plura circa* frigidum *hunc* Ignem *Phænomina hactenus non obſervavimus, in poſterum tamen iſtis experimentis plus operæ ſumus impenſuri, & poſtea communicaturi. Profecto, ſi conjectura quorundam de* Lucernis Veterum *Sepulchralibus vera eſt, quod ſcilicet non Mille vel amplius Annos illa arſerint, ſed quod apertæ demum ardere cæperint, tum utique ab Oleo illo Antiquorum, non multum obfuerit hic* Phoſphorus liquidus. *Qui enim quieſcens & obturatus haud nitet, apertus & inter aperiendum motus, corruſcare atque flagrare incipit: reſtauratæq; hoc pacto forent Lucernæ illæ, multis retro Seculis inter* Deperdita *ab omnibus relatæ. We have not hitherto obſerv'd more* Phœnomena *concerning this* Cold Fire, *nevertheleſs intend for the future to ſpend more Time and Labour in theſe Experiments, and then will communicate them to the Public. But ſurely if a certain*

Perpetual Burning Lamp thought to be liquid *Phoſphorus.*

tain Conjecture concerning the Lamps *of the Ancients be true,* viz. *That they burn'd not a Thouſand or more Years, but at length when they came to be diſcover'd began to burn, then certainly this liquid* Phoſphorus *cannot differ much from that Oil of the Ancients, which lying quiet and ſtopp'd up, hardly ſhines; but being open'd, in the motion of opening begins to corruſcate and burn, and after this manner thoſe* Lamps *would be reſtor'd, which are related by all to have been loſt for many Ages.*

Licetus's opinion that a *Perpetual Lamp* may be made.

Nevertheleſs, *Licetus* endeavours to perſuade us that a *Pabulum* for Fire may be given with ſuch an equal Temperament, as cannot be conſum'd but after a long Series of Ages, and ſo that neither the Matter ſhall exhale but ſtrongly reſiſt the Fire, nor the Fire conſume the Matter, but be reſtrain'd by it, as it were with a Chain, from flying upward. This, ſays Sir *Thomas Brown* in his *Vulgar Errors*, p. 124. ſpeaking of *Lamps* which have burn'd many Hundreds of Years, included in cloſe Bodies, proceeds from the Purity of the Oil, which yeilds no fuliginous Exhalations to ſuffocate the Fire; for if Air had nouriſh'd the Flame, then it had not continu'd many Minutes, for it would certainly in that caſe have been ſpent and waſted by the Fire.

But the Art of preparing this *inconſumable Oil* is loſt, having periſh'd long ſince, as *Pancirollus* aſſures us, but neither he nor any other Learned Man has given us any convincing Proof that there ever was ſuch a Thing, but only think to amuſe us with a wonderful Art, and then tell us only it is quite loſt. And for my part I cannot ſee hitherto that all that has

has been wrote or ſaid on this Subject is ſufficient to prove there ever was any ſuch Thing, and much more that it ever could be made. *Licetus*, who has argu'd moſt on this Head, is confuted by *Areſius*, and in a word, all that can be alledg'd is, that if this Art be not impoſſible to be effected, it is nevertheleſs as difficult to be attain'd to, by any Human Invention, as the *Perpetual Motion* or *Philoſophers Stone*, therefore I ſhall not trouble my Thoughts any farther about theſe *Lamps*, but only look on them as ſo many *Hieroglyphics* or Symbols of the *Immortality* of the *Soul*, and heartily pray that we may not want *Oil* in our *Lamps* when the *Bridegroom* ſhall come, but be prepar'd to enjoy *Eternal Light* with him, which is the devout Prayer of,

SIR,

Your moſt Obliged

Humble Servant,

Thomas Greenhill.

FINIS.

A CATALOGUE OF Authors quoted in this Book.

A.

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Cl. Ælianus.
Aëtius.
Agellius.
Albertus Leoninus.
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P. Alpinus.
D. Ambrosius.
Ammianus Marcellinus.
Apella Judæus.
Petr. Appianus.
Appion.
Apuleius.
Aretius.
Aristoteles.
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Athenagoras.
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D. Augustinus.
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B.

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Rob. Baronius, Cardinalis.
Barthius.
Tho. Bartholinus.
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Sir *John Beaumont*, Kt.
Bellonius.
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Joh. Bilsius.
Steph. Blancardus.
Boccatius.
Ol. Borrichius.
Bossuet.
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Dr. *Edw. Brown.*
M. Corneille le Bruyn.
Tit. Liv. Burattinus.
Gilb. Burnet, D. D.
Joan. Buxtorfius.

C.

Cælius Rhodiginus.
Joh. Calvin.
Camden.
Camerarius.
Camillus.
Jac. Capellus.
Hier. Cardanus.
Joan. Bapt. Casalius.
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Gabr. Clauderus.
Clemens Alexandrinus.
Cl. Claudianus.
William Clark.
Herm. Conringius.
Cornelius Celsus.
Joan. Chrysostomus.
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M. T. Cicero.
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Val. Cordus.
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DElachampius.
Mart. Delrius.
Democritus.
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Ped. Dioscorides.
Joh. Dryden.

E.

BIshop of *Ely.*
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Mich. Etmullerus.
Euripides.
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F.

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G.

CL. Galenus.
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Conr. Gesnerus.
Sax. Grammaticus.
Joh. Greaves.
Gretserus.
Hug. Grotius.
Andr. Gryphius.
Antonio de Guevara.
Claude Guichard.
Melch. Guilandius.
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K.

AThan. Kircher.
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LActantius.
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Leonardus.
Andr. Libavius.
Phil. Libertus.

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Fortun. Licetus.
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T. Livius.
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O.

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Q.

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Jo. Raius.
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Cæl. Rhodiginus.
Andr. Rivetus.
Hier. Ruscellius.
Fran. Ruæus.
Frid. Ruysh.

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Alph. Salmeron.
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Suetonius.
Suidas.
Sulpitius Severus.
Joh. Swammerdam.

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Corn. Tacitus.
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Tatian.
Father *Telles.*
William Arch-bishop of *Tyre.*
Theophrastus.
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V.

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Valerius Maximus.
Vallæus.
Vanslebius.
Varro.
Rich. Verstegan.
Joan. Veslingius.
P. Virgilius Maro.
Polyd. Vergilius.
Fl. Vopiscus.
Raph. Volaterranus.

W.

Weever.
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X.

Xenophon.
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Z.

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